

GOVERNMENT OF INDIA  
ARCHÆOLOGICAL SURVEY OF INDIA

CENTRAL  
ARCHÆOLOGICAL  
LIBRARY

ACCESSION NO. 53/30

CALL No. ~~417.31~~ 417.31/rit

D.G.A. 79





---

---

विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—५६

VISHVESHVARANAND INDOLOGICAL SERIES—56

---

---

---

प्रधान-संपादक: — विश्वबन्धु:

*Gen. Editor* — VISHVA BANDHU

---

---

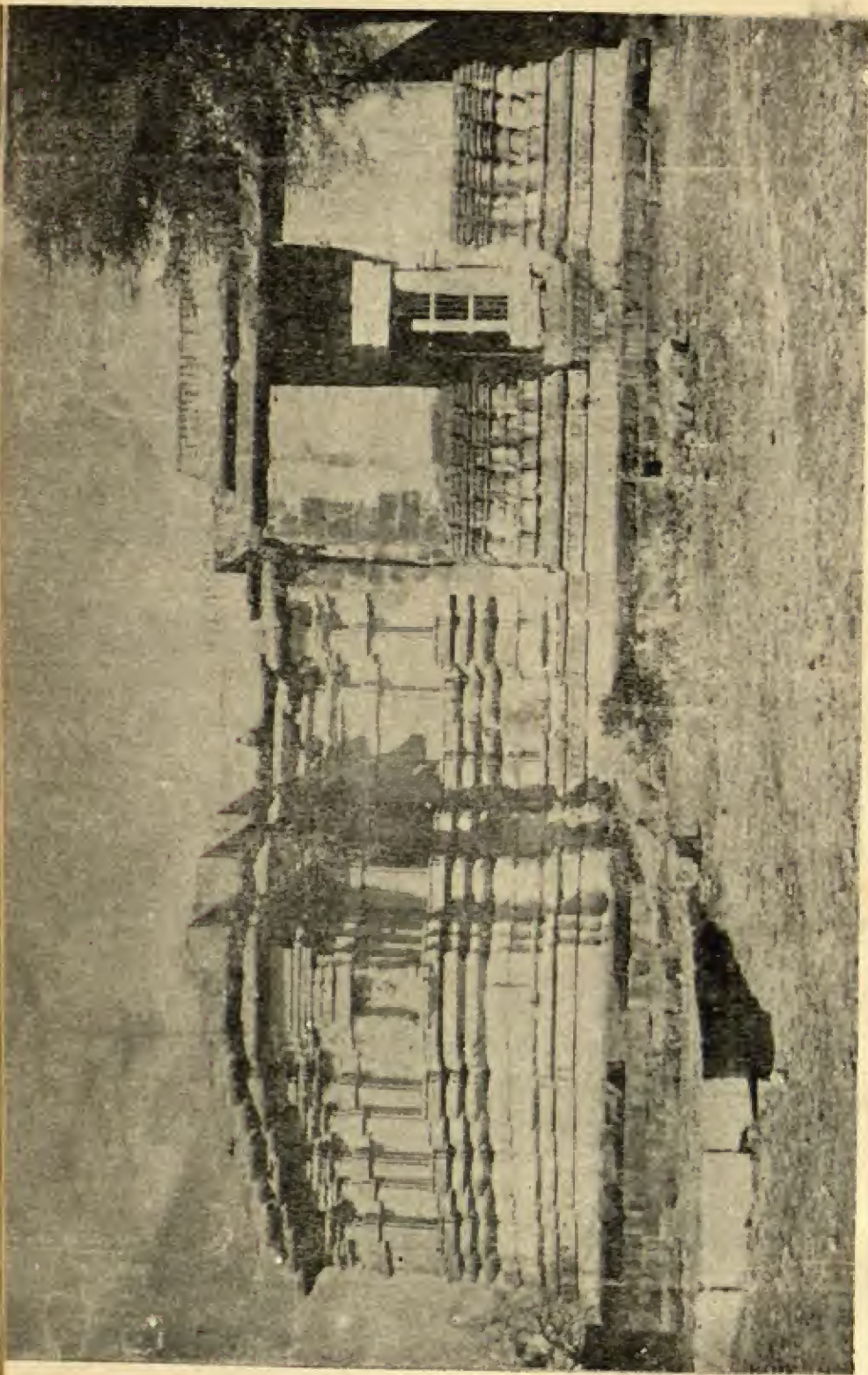
भारते होशियारपुरे वि. वै. शो. सं. मुद्रागृहे ।

शास्त्रिणा देवदत्तेन मुद्राप्यदं प्रकाशयते ॥

Printed and published by DEVA DATTA, Shastri  
at the V. V. R. I. PRESS, Hoshiarpur (Pb., India)

---





Rāmanārāyaṇa Temple,  
Popularly called Khōlēśvara's Māṭha, Ambe Jogai

# YĀDAVA INSCRIPTIONS FROM AMBE JOGAI

*By*

Dr. AJAY MITRA SHASTRI

Reader in Ancient Indian History, Culture and Archaeology,  
Nagpur University

53130



417.31  
mit

होशियारपुरम्  
विश्वेश्वरानन्दसंस्थानम्  
HOSHIARPUR

VISHVESHVARANAND INSTITUTE

1972

सर्वेधिकाराः सूरजिताः

प्रथमं संस्करणम्, २०२६ वि.

प्रकाशकृत् — विश्वेश्वरानन्द-संस्कृत-भारतभारती-अनुशीलन-संस्थानम्,  
पंजाब-विश्वविद्यालयः

(पञ्चगृहम्) साधु-आश्रमः, होशियारपुरम् (पं०, भारतम्)

SANSKRIT & INDOLOGICAL  
LIBRARY, NEW DELHI.

Acc. No. 53130  
Date 14-2-24  
Call No. 412.31/MIT



All Rights Reserved

FIRST EDITION, 1972

*Publishers :*

VISHVESHVARANAND INSTITUTE

OF

SANSKRIT & INDOLOGICAL STUDIES, PANJAB UNIVERSITY,

P.O. Sadhu Ashram, HOSHIARPUR (Pb., India)

## P R E F A C E

The value of the four inscriptions studied and edited in the following pages for a proper understanding of the later Yādava history, particularly of the reign of Siṅghaṇa, the greatest member of the dynasty, can hardly be overestimated. Two of these epigraphs are edited here *with their facsimiles* for the first time. The Rāmanārāyaṇa Temple Inscription, though originally published with a photozincograph by G. Bühler, is included here for the sake of completeness, and a perusal will convince anyone that the present edition marks a considerable improvement over Bühler's. A glance at the monograph will highlight the wealth of historical information enshrined in these records.

The press copy of the work was ready as early as in March 1968, but owing to some circumstances beyond my control it could not see the light of the day earlier. It is reproduced in the following pages without any material change.

It is my pleasant duty to acknowledge gratefully the valuable help that I have received from various quarters in the production of the present work. The idea of editing these inscriptions anew was suggested and the estampages for this purpose were kindly supplied by the late Dr. Moreishwar G. Dikshit, Director of Archaeology, Government of Maharashtra ; I remember him on this occasion. I am highly grateful to Mahāmahōpādhyāya Dr. V.V. Mirashi for checking the readings and offering some useful suggestions. I am greatly indebted to Acharya Dr. Vishva Bandhu, Director, Vishveshvaranand Institute of Sanskrit and Indological Studies, Panjab [University, Hoshiarpur, for including the monograph in the *Vishveshvaranand Indological Series*, and to Dr. K. V. Sarma, Reader in Sanskrit, Vishveshvaranand Institute, for taking keen personal interest in its publication. But for his valuable help it would not have been

possible to see it published so soon. My thanks are due to Shri S.K. Pande, photographer, Department of Ancient Indian History, Culture and Archaeology, Nagpur University, for preparing the photographs illustrating the work.

AJAY MITRA SHASTRI

Deptt. of Ancient Indian History,  
Culture and Archaeology,  
University of Nagpur,  
Silver Jubilee of Indian Independence,  
15th August, 1972.

# CONTENTS

	<i>Pages</i>
<b>Preface</b>	... v
<b>List of Abbreviations</b>	... viii
<b>List of Illustrations</b>	... viii
<b>Introduction</b>	... 1-2
<b>I. A Fragmentary Inscription of Khölēśvara from Ambe Jogai</b>	... 3-4
<b>II. The Sakalēśvara Temple Inscription of Khölēśvara, Śaka 1150</b>	... 5-36
<b>III. The Yōgēśvari Temple Inscription of Khölēśvara</b>	... 37-48
<b>IV. The Rāmanārāyaṇa Temple Inscription of Laksmi, Śaka 1162</b>	... 49-62
<b>Index</b>	... 63-67
<b>Errata</b>	... 68

## LIST OF ABBREVIATIONS

<i>ASWI</i>	<i>Archaeological Survey of Western India.</i>
<i>BG</i>	<i>Bombay Gazetteer.</i>
<i>DHNI</i>	<i>Dynastic History of Northern India</i> , by H. C. Ray.
<i>EHD</i>	<i>Early History of the Deccan</i> , edited by G. Yazdani.
<i>EI</i>	<i>Epigraphia Indica.</i>
<i>GOS</i>	Gaekwad's Oriental Series.
<i>IA</i>	<i>Indian Antiquary.</i>
<i>JNSI</i>	<i>Journal of the Numismatic Society of India.</i>
<i>SMHD</i>	<i>Sources of the Mediaeval History of the Deccan (Dakṣiṇācya Madhyayugina Itihasaer Sadhanā).</i>

## LIST OF ILLUSTRATIONS

Frontispiece : Rāmanārāyaṇa Temple, popularly called Khōlēśvara's Maṭha, Ambe Jogai.

- Plate I. A Fragmentary Inscription of Khōlēśvara, Ambe Jogai.  
 „ II. Sakalēśvara Temple Inscription of Khōlēśvara, dated Śaka 1150, Ambe Jogai.  
 „ III. Yōgēśvarī Temple Inscription of Khōlēśvara, Ambe Jogai.  
 „ IV. Rāmanārāyaṇa Temple Inscription of Lakṣmī, dated Śaka 1162, Ambe Jogai.

*Note.* The asterisk (\*) and the floral mark (✽) occurring in the edition of the Inscriptions indicate the letters, words, figures and marks supplied by the editor.

## INTRODUCTION

The stone-slabs bearing the four inscriptions edited hereunder are situated in the village Ambe, also known as Ambe Jogai, in the Bhir District of the Marathwada Division of the Maharashtra State. Three of these inscriptions were published with a Marathi introduction and rendering, but without facsimiles, by G. H. Khare in the *Sources of the mediaeval history of the Deccan* (Marathi), Vol. I, pp. 55-76. However, as these inscriptions were published only in Marathi, they were not accessible to the generality of historians<sup>1</sup>, and as the facsimiles were not published, scholars interested in them were deprived of a means of checking the readings. It was, therefore, generally felt by historians that these records should be published with facsimiles and an exhaustive introduction in English discussing the historical information contained in them. Moreover, since the first publication of these epigraphs more than thirty-five years ago, much new material bearing on the Yadava history has come to light, which has rendered a re-appraisal of these inscriptions imperative. In view of these facts, these records are being edited here afresh from the excellent ink-impressions kindly supplied by the late Moreswar G. Dikshit, the then Director of Archaeology and Archives, Government of Maharashtra. The remaining fourth inscription was edited with facsimile and an English introduction and translation by G. Bühler in James Burgess's *Report on the antiquities in the Bidar and Aurangabad districts*.<sup>2</sup> But he had left many a lacuna

---

1. Except for the late A. S. Altekar (*Early history of the Deccan*—hereinafter referred to as *EHD*—Part VIII, Ch. II), no historian has utilised these inscriptions. E.g., H. C. Ray, *Dynastic history of Northern India*, II, Chs. XIV-XV; A.K. Majumdar, *Chaulukyas of Gujarat* (Bombay, 1956), Ch. IX.

2. *Archaeological Survey of Western India*, (ASWI), Vol. III. Having been known for a long time, this record has been utilised by historians like Bhandarkar, Ray, Altekar and Majumdar.

in his reading of the inscription and quite a few of his readings, besides making no sense, are not borne out by the facsimile published with his article. I am, therefore, editing this inscription also from an estampage kindly placed at my disposal by the late M. G. Dikshit.



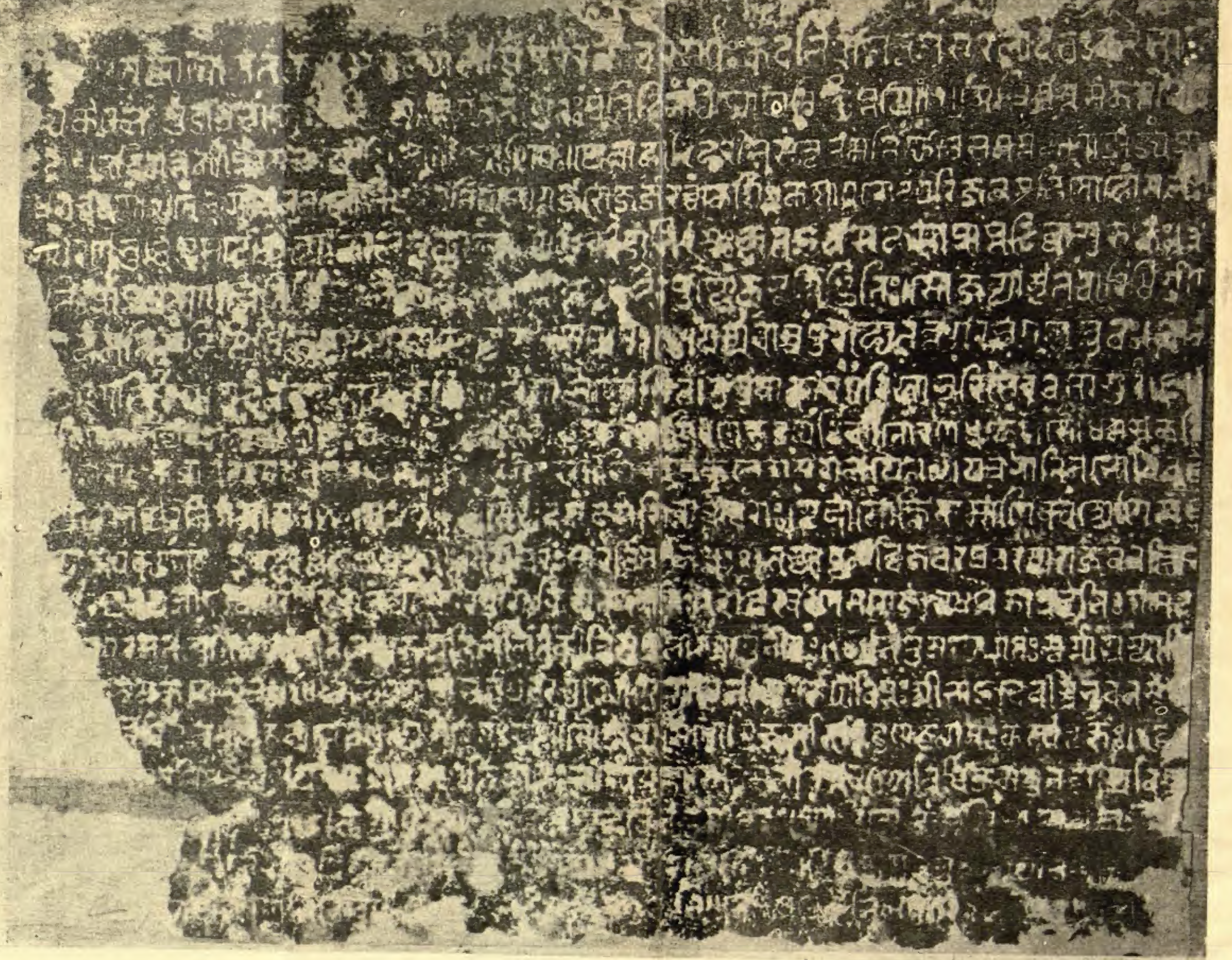


Plate I. A Fragmentary Inscription of Khöleśvara. Ambe Jooai

# I

## A FRAGMENTARY INSCRIPTION OF KHĪLĒŚVARA FROM AMBE JOGAI

This inscription was first noticed briefly by G. H. Khare.<sup>1</sup> It is cut into a stone-slab built up in the wall of a little shrine to the south of the Mother-in-law's tank on the Māyāmōcana-tīrtha situated to the west of the temple of Jogeshwari at Ambe Jogai. Since the proper right portion of the slab is broken away, some letters in the beginning of all the lines are lost, and the lower part of the slab is buried underground, the later portion of the epigraph has also been irretrievably lost. The extant portion of the inscription has twenty lines<sup>2</sup> comprising the first twenty-one verses and the beginning of verse 22 of the Yōgēśvari temple inscription edited below as No. III. Many of these stanzas are also found in the Sakalēśvara temple inscription (No. II). As the latter portion of the inscription is no longer extant, it is not possible to ascertain its object. It is possible that the lost portion might have contained some additional information about Khōlēśvara and that the composer of its formal portion might have been different from those of the other records under study.<sup>3</sup> But all this is but a conjecture.

As stated above, the extant portion of the inscription is literally identical with vv. 1-21 of No. III and, consequently, does not make any new addition to our knowledge of the Yādava history. But a few

---

1. *Sources of the mediaeval history of the Deccan* (hereinafter referred to as *SMHD*), p. 55.

2. Khare, however, states that the portion of the inscription after line 16 is buried. But the set of estampages before me clearly shows 20 lines.

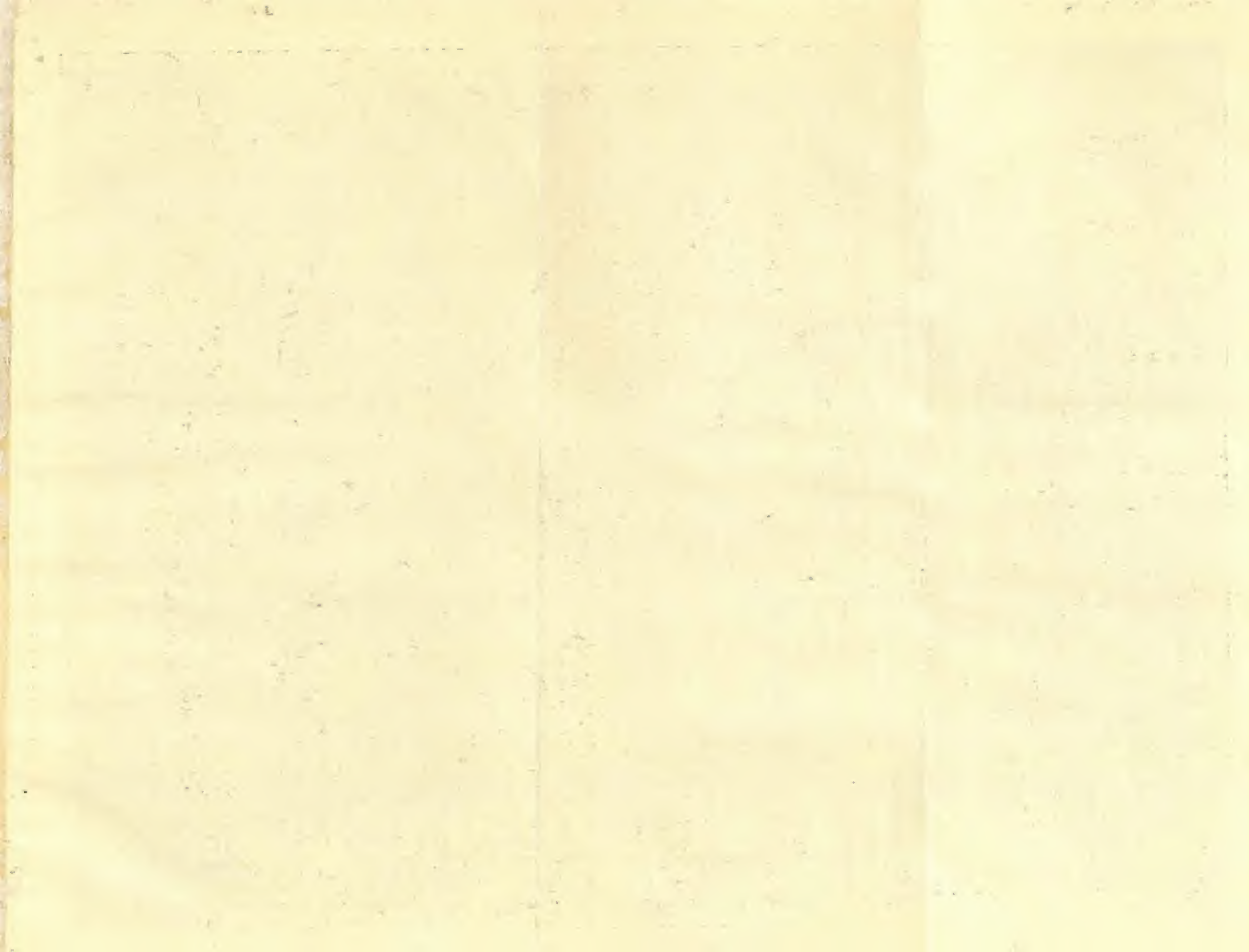
3. Twenty-one stanzas of the extant portion of this epigraph being identical with those of No. III, it appears very likely that both were composed by the same author.

interesting points about it may be noted. The lines in this inscription contained a comparatively smaller number of letters than those in No. III. This is obvious from the fact that whereas in No. III the first twenty-one verses are accommodated in only 19 lines, they cover 20 lines in the present inscription. As in No. III, the stanzas are numbered. The serial numbers of the verses are sometimes flanked by two vertical lines (*donḍas*) on either side and sometimes by a single line. In the opening line, the *prsthamātrās* are not used at all, while they are invariably employed in all the subsequent lines. Although the text of the preserved portion of the epigraph is the same as that of No. III, some of the names and words are differently spelt. Thus in verse 2, the name of the reigning Yādava emperor is given as *Siṃhaṇa* as against *Siṃghaṇa* in No. III.<sup>1</sup> In the words *gurjārō* and *jarjaratvam* in line 4, the letter *j* is not duplicated as against the corresponding portion of No. III where it is duplicated. The concluding word of verse 3 is clearly spelt as *turuskah* in the present record in place of *turukkah* in No. III. In line 6, between *mārti*<sup>o</sup> and *schittih*, there is no *visarga* in the present inscription as in the corresponding portion of the other record. Many other instances of such minor differences can be cited, but there is no use multiplying them here.

As will be shown in the sequel, the Yōgēśvara temple inscription (No. III) is later than the Sakalēśvara temple inscription (No. II). And, as the extant portion of the present inscription is identical with the corresponding portion of No. III, the two inscriptions appear to be either contemporary with or not far removed from each other in point of time. Therefore, from the chronological point of view, it would have been in the fitness of things to group the present inscription as No. II or III. But as Khare has placed it first in his edition of the inscriptions, that serial number is retained here for convenience of reference.

---

1. This is the form of the name found in No. II also.



[illegible]

## II

### THE SAKALĒŚVARA TEMPLE INSCRIPTION OF KHOLĒŚVARA, ŚAKA 1150

The epigraph, as stated above, was first brought to light by G.H. Khare who published it with a Marathi introduction and a free rendering in the *Sources of the mediaeval history of the Deccan* (Marathi), Vol. I, pp. 55-68. The Marathi portion of the inscription was re-edited by M. G. Dikshit first in the *Bhārata Itihāsa Samśōdhaka Maṇḍala Quarterly*, Vol. XXX, Parts 1-2, Suppl., p. 5. and later in the *Marāṭhī Samśōdhana Patrikā*, Vol. IX, Part 1, pp. 23-30. It has been recently dealt with in detail by S.G. Tulpule in his *Prācīna Marāṭhī kōṛīva lēkha*,<sup>1</sup> No. 23, pp. 118-23. It is edited here anew from a fresh estampage which I owe to the kindness of M.G. Dikshit:

The stone-slab bearing this record rests at present against a wall in the garden of Bansilal Marwadi outside the village of Ambe in the Mominabad Taluk of the Bhir District, Maharashtra State. But as indicated by the inscription itself, the slab must have originally belonged to the Sakalēśvara temple which is situated about two miles to the north-west of Ambe. According to Khare's information, it was brought to its present place by an English army officer. The inscription covers a space measuring 3'9" x 2'6". There are altogether forty-seven lines of writing. As the upper portion of the slab on the right side is broken away, the concluding portion of the first twelve lines is lost, the number of the *akṣaras* thus lost in each line varying from 12 to 2 in a diminishing order. But this loss is not irretrievable as the missing letters can be restored with the help of the Yōgēśvarī temple inscription, also found at the same place. Each line contains forty-seven to fifty-seven *akṣaras* except the last one which has only twenty-five letters. Each *akṣara* covers a space of about  $\frac{1}{4}$ " broad and  $\frac{1}{4}$ " high. Even though a few letters here and there have become illegible owing to the inscription having been exposed to the

---

1. Poona, 1963.

inclemency of the weather for several centuries, the record is, on the whole, in a fairly good state of preservation.

The characters are of the Nāgarī alphabet regular to the period to which the epigraph refers itself. The letters are generally well formed and do not present much difficulty in decipherment. The medial *u* turns normally to the left, but we have one example where it turns to the right (°*dadbhuta*°). The *prsthamaṭrās* are employed throughout the record, though occasionally this rule is not observed as in *namō*, line 11, *yēnā*°, 13, *likhyatē*, 135. Sometimes, in one and the same word, once the *prsthamaṭrā* is used to denote the medial *ē*, while the second medial *ē* is denoted by a stroke above the letter, as in *tēluṅgikē*, 123.<sup>1</sup> Normally, the letters are carefully executed and they can be easily distinguished from one another. But often this distinction is not maintained and a confusion is likely to result if one does not take the context into account. For instance, there is not much difference between *v* and *c*, as in °*vicāra*° 111. Sometimes *v* and *b* are clearly distinguished, the latter having a notch or a cross-bar in its loop, as in °*balō*, 14 (notch), and *Nimbādēva*°, 116 (cross-bar); in the Marathi portion, *b* is formed with a complete cross-bar, e.g., °*bāū*°, 135, *Āmbē*°, 136; but sometimes this distinction is not clear, cf. °*vimala*° and °*buddhih* in 112. In many a place *t*, *n* and *bh* are similarly formed and, but for the context, cannot be distinguished from one another, cf. °*syōnnata*, 11, *yēnā*°, 13, and *bhuyad*, 112. Likewise, *s* and *m* have often the same form, as in *sanastam*, 13. In *dha*, the *akṣara* and the medial sign for *a* are joined by a horizontal line.<sup>2</sup> In writing *ṇṇ*, the second member is added below the first, as in °*varṇṇana*, 117, and *raṇṇarṇṇava*°, 132.<sup>3</sup> Two (sometimes only one) *daṇḍas* are employed as the punctuation mark at the end of verses and verse-halves as also of sentences in the prose portion.

The language of the inscription is Sanskrit except for lines 35-41 and 46-47 which are in what the author styles as *Maharāṣṭra-bhāṣa*. The Sanskrit portion is partly in verse and partly in prose. The

1. Also cf., *tēluṅgō*, 14, where the medial *ē* is denoted by a top-stroke, while a *prsthamaṭrā* is employed in writing the medial *ō*.

2. So also in *dhō* and *dhau*.

3. As will be shown in the sequel, a different method is adopted in No. IV.

stanzas, which are composed in a variety of metres, are beautiful and, from a literary standpoint, are of a considerably high standard. There are altogether twenty-seven verses. The first twenty-three stanzas, which are in the nature of a *praśasti*, are not numbered, while the remaining four verses following the Marathi portion are numbered independently.<sup>1</sup>

As regards orthography, the following points may be noted. Both *jihvāmaliya* (l 1) and *upadhmaniya* (l 2) are sparingly employed. The consonant following *r* is sometimes duplicated, e.g., *sarppa°*, l 1, *°kīrtti°*, l 3, *°mūrtti*, l 6; but this rule is more often violated than followed, e.g., *gurjarō* and *jarjaratvaṃ*, l 4, *°rviśva°* and *°rguṇa°*, l 6. The subscribed *th* is formed like *ch*. An *anusvāra* is invariably employed in place of final *m*. As noted above, there is a confusion between *v* and *b*; in some places, *b* is used for *v*, as in *bipulaṃ*, l 21. It is interesting to note that *ri* is never used for *ṛ*, as in so many contemporary records.

The Marathi portion is also important as it furnishes us with a specimen of pre-Jñānēśvara Marathi prose. Although it is styled *Mahāraṣṭra-bhaṣa*, there is in it a good deal of admixture of Sanskrit, and expressions like *nāma grānō dattaḥ* and *tathā Āmrapurē*, l 36, form part of it. Among other interesting features, mention may be made of *u*-ending of masculine and neuter nominative singular forms, as in *desu*, l 36, *kāmatu*, li 39 and 40, *saku*, l 45, etc.<sup>2</sup> Interesting from lexicographical point of view are the words like *baila*, *aḍu*, *sumka* and *kāmata* which are either borrowed or adapted from Kanarese.<sup>3</sup>

Line 45 gives the date as Śaka 1150 (in figures only), the cyclic year being Sarvadhārin. No other details are given. But the date is regular as the cyclic year Sarvadhārin actually fell in expired Śaka 1150 (1151 current), corresponding to A.D. 1228-29.<sup>4</sup> The inscription refers itself to the time of the great Yādava king Siṅghaṇa and his general Kholēśvara. The object of the epigraph is to record certain grants made by Kholēśvara in favour of the god Sakalēśvara.

1. I.e., 1, 2, 3 and 4 and nor 24, 25, 26 and 27.

2. For the linguistic peculiarities of the Marathi portion, vide S.G. Tulpule, *Prācīna Marāṭhī kōṭhīya lekha*, pp. 119-20.

3. For a discussion on these words, see M. G. Dikshit, *op. cit.*, pp. 26-28.

4. L. D. Swamikannu Pillai, *An Indian ephemeris*, Vol. IV, p. 58.

The inscription opens with a benedictory stanza invoking the blessings of the elephant-headed god, *i. e.*, (Gaṇeśa). The next two verses enumerate the more important military exploits of the reigning Yādava king Siṅghaṇa (vv. 2-3). Then follows a detailed description of the personal qualities and military achievements of his general Kholēśvara. This description is partly in verse (vv. 4-23) and partly in prose (ll 24-34). The prose portion gives us a catalogue of the *virudas*<sup>1</sup> assumed by Kholēśvara, giving us an insight into his conquests and qualities of character. Lines 35-41 give an account of the various grants made by Kholēśvara for the enjoyment (*viśeṣa-bhōgāya*) of the god Sakalēśvara from time to time. Verses 24-26 are of an imprecatory character enumerating the calamities that would befall a sinner who obstructed or revoked the grants. The next verse (27) exhorts the future rulers of his own family as also those of other families to continue the grants. Then follows the date as specified above and the information about the writer and the engraver of the record (ll 45-47) and some auspicious formulas.

The inscription was written by one Rāma, the *paṇḍita*-in-charge of the Records Office (*śrīkaraṇa-paṇḍita*).<sup>2</sup> The arrangement for engraving it on the stone slab was made by one Nāikya, son of Sarēsa (Sarvēśa), a servant (*sānūnugu*) of Mēdipau and Ādhivāṇiya.<sup>3</sup> We are told that the whole record was first written out on a *bhurjapatra* (*bhurju*) and then engraved (*kaṁḍarili*), from the beginning to the end, on the slab. This statement is interesting inasmuch as it gives us information about the mechanical processes involved in the execution of an inscription: first it was written out on *bhurjapatra* and then

---

1. Called *nāmāvali* (l 25) or *rājāvali* (l 33).

2. Tulpule, (*op. cit.*, p. 122), gives the name of the writer as Śrīkaraṇa Paṇḍitasuta; but the relevant reading appears to be *paṇḍita Rāmēṇa* and not *paṇḍita-juṣēṇa* as suggested by Tulpule (pp. 121, 123).

3. Tulpule describes Sarēsa as the follower or servant of Śrī-Svasti, Śrī-Mēdipau and Ādhivāṇi (p. 121). But this does not appear to be correct. The expression *śrī svasti śrī* appears to be part of the preceding auspicious formula. This is also supported by another consideration. If we accept Tulpule's view, it would be difficult to explain why the honorific *śrī* is employed only for Svasti and Mēdipau and why Ādhivāṇi is excluded from this privilege, while the relationship of all the three to Nāikya was the same.

engraved on stone or metal as the case may be. Unfortunately, we have no information about the author.<sup>1</sup>

The grants made by Khōlēśvara to the Sakalēśvara temple, which are recorded in Marathi, include the following : the village Laghu-Bāūci in Āmrādēśa ; many sources of income (*baumūlika*)<sup>2</sup> created at the royal residences or military cantonments in every village in the four *dēśas*, viz., Āmbēdēśa, Kējādēśa, Ausadēśa and Udagiri (dēśa); one gold coin and a flower-basket from each of the markets<sup>3</sup> and residential wards at Āmrapura ; *cautha* measures of food grains and 1/4th cowrie shell in lieu of gold<sup>4</sup> from each of the four garrisons in the four *dēśas*, every month, for the maintenance of the free feeding houses (*sattras*) for the priests ; one cowrie to meet the expense of betel leaves for the god ; 1/8th (evidently of the produce) from the land, even if it was meant for the cultivation of the *puṇḍra* variety of cane,<sup>5</sup> as a *sarva-namasya* (tax-free) gift ; 3 *maḷas*<sup>6</sup> near the tank at the village Bilvapāli and 1 from the unclaimed land near the village ; 1 *maḷa* in the village Rāhaṭavaṇḍī ;<sup>7</sup> 1 *maḷa* near the temple ; another *maḷa* to its east ; thus all-told 7 *maḷas* ; four-stringed flower garland from every flower-vendress in the market ; 6 oil-mills for oil, 1 *kāmata*<sup>8</sup> to the south of Āmbē and another to

1. Tulpule thinks that Śrīkaraṇa Paṇḍitasuta was the author of the record (*op. cit.*, p. 122). But this does not appear to be correct. Firstly, as we have seen above, the correct reading should be *Rāmēṇa*. The reading *sutēṇa* proposed by Tulpule is grammatically incorrect. Secondly, in epigraphic records a distinction is made between the writer (*lekhaka*) and the author, the duty of the former being of a mechanical nature, viz., writing the record given to him for the guidance of the scribe. Often he wrote the record on the stone or plate itself. Vide D.C. Sircar, *Indian epigraphical glossary* (Delhi, 1966), p. 171, under *lekhaka* and *likhita*.

2. From Sanskrit *bahumūlika*. Dikshit (*op. cit.*, p. 25) reads it as *ghauḍa-lika* and takes it to mean a tax on horses.

3. *Haṭavaṇḍī*. As pointed out by Dikshit (*ibid.*), it may refer to markets held on certain days.

4. *I.e.*, tax in coins. Tulpule (*op. cit.*, p. 120) reads *saṇa* (festival) in place of *svaṇa*.

5. The *puṇḍra* variety of sugarcane is still grown in Maharashtra.

6. Field where fruit-trees are grown.

7. As suggested by Dikshit (*op. cit.*, p. 26), it may also denote a place where the Persian wheel was employed to draw water.

8. *I.e.*, field cultivated by employing labour.

its east ; 1 *cautha* for the salt, from the village Sāya ; 5 areca nuts on the transaction of every gold coin called *asu* ;<sup>1</sup> 1 *āḍu*<sup>2</sup> after every *asu* at Mōrivāva ; 1 bundle on the sale of dry fodder and grass ; on the betel leaves sold by weight or in lump, 25 leaves, while on those sold by auction, 12 leaves ;<sup>3</sup> a cess named *sumka* on vegetable-vendors and fruits ; 1 *kāmata* each in the villages Cāṭusa, Āḍasa and Javalagāva ; a *maḷa* and a field in Sālivāva.<sup>4</sup>

The epigraph affords us a wealth of historical information about the Yādava king Siṅghaṇa and his generalissimo Khōlēśvara which we may now proceed to study. Siṅghaṇa, we are told, had destroyed the multitude of all his enemies and his spotless fame had reached the very ends of the quarters. As regards his specific military achievements, it is said that he captured in a moment the whole of the extensive kingdom of Arjuna, which was very prosperous and rich in horses and elephants, and destroyed Dhārā, the ornament of the earth, caused the death of Tēluṅga, split up the powerful Gurjara, drove Kēśi to such a state of helplessness that he started plucking out his hair, compelled the Hōsala (Hōysala) king, together with his retinue, to take shelter in the water of a pool, drove the Cōḍa to the sea, caused the death of Subhaṇa on the battle-field, repulsed the Gauḍa in a play as it were and drove away the Turuṣka to the quarters (vv. 2-3). These two stanzas eulogising the conquests of Siṅghaṇa are reproduced verbatim in inscriptions I and III edited in these pages.<sup>5</sup>

That Arjuna was defeated by Siṅghaṇa is known to us from several Yādava records.<sup>6</sup> Fleet was inclined to identify king Arjuna

1. For references to *asu* in Mahānubhāve literature, vide Dikshir, *op. cit.*, p. 27.

2. A copper coin of small value.

3. Tulpule reads 12 in the text, but gives the figure as 10 while giving the rendering of the Marathi portion. Vide Tulpule, *op. cit.*, pp. 123, 121.

4. In dealing with the Marathi portion I have derived great help from the learned writings of Dikshir and Tulpule.

5. These verses, as stated earlier, are partially damaged in the present inscription. They are restored here with the help of No. III.

6. Bahal inscription of Siṅghaṇa, verse 14, *EI*, III, p. 113 ; Madanpur inscription of Kanhara, verse 10, *ibid.*, XIX, p. 22 ; Purushottampurī pls. of Rāmacandra, verse 4, *ibid.*, XXV, p. 209 ; Paithan pls. of Rāmacandra, *IA*, XIV, p. 314. The *Raja-praśasti* of Hēmaḍri's *Vrata-khaṇḍa* (Collected works of Sir R.G. Bhandarkar, III, p. 195, verse 43) avers that Siṅghaṇa killed king Arjuna.

with Arjunadēva, the Vāghēla chief of Anhilwad. He overcame the chronological incongruity that the Vāghēla Arjunadēva ascended the throne after the reign of Siṅghaṇa had come to an end by assuming that the former might have held command under his father Visaladēva (A. D. 1243-44 to 1261-62) and so have been a contemporary of Siṅghaṇa.<sup>1</sup> R. G. Bhandarkar, on the other hand, regarded him as identical with Arjunavarmadēva, the Paramāra king of Mālava.<sup>2</sup> The present inscription settles this point beyond doubt as it associates Arjuna with Dhārā, the Paramāra capital, which is said to have been stormed by Siṅghaṇa. The Uddari stone inscription also describes Siṅghaṇa as a lion in curbing the pride of the rutting elephant, that is, Arjuna, the king of Mālava.<sup>3</sup> That Siṅghaṇa seized the king of Dhārā is also averred by Hēmārdi.<sup>4</sup>

The statement that Siṅghaṇa killed Subhaṭa in the battlefield is important inasmuch as this exploit is not known from any other source so far. This prince may be easily identified with the Paramāra ruler Subhaṭavarman, father of Arjunavarman. It is interesting to note in this connection that in the Mungoli Inscription,<sup>5</sup> Siṅghaṇa's father Jaitugi, is credited with defeating, among others, the king of Mālava, who could be none else than Subhaṭavarman. It is quite likely, therefore, that Siṅghaṇa may have accompanied his father on his Mālava expedition or that the latter may have entrusted the Mālava campaign to his able son Siṅghaṇa. We have no means to judge the veracity of the claim that Subhaṭavarman met his doom at the hands of Siṅghaṇa.

The Tēluṅga (Andhra) contemporary of Siṅghaṇa was undoubtedly the Kākatiya king Gaṇapatiḍēva (A.D. 1198-99 to 1261-62). Like our

---

Though there is no independent evidence in support of this claim, Altekar accepts it as probable (EHD, p. 534). The *Suktimuktāvali* of Jalhaṇa (vv. 16-20, cited in *ibid.*, p. 150, fn. 6) states that Siṃha uprooted Arjuna because of the training in the science of elephants (*gaja-śikṣā*) he had received from Janārdana.

1. BG, Vol. I, p. 525, fn. 4.

2. *Early history of the Deccan (Collected Works of Sir R.G. Bhandarkar, Vol. III)*, p. 150.

3. *Arjuna-Mālavi-kṣitipati-mattavātāṅga-mada-dalana-pañcānana. Mysore Archaeological Survey Report, 1929*, p. 143.

4. Bhandarkar, *op. cit.*, p. 195. v. 44.

5. EI, V, p. 33.

inscription, some other Yādava records also style Siṅghaṇa as the uprooter of the water-lily that was the head of the Tēlaṅga king.<sup>1</sup> But Mahādēva is also credited with the same achievement.<sup>2</sup> It is doubtful, therefore, if Siṅghaṇa actually killed the contemporary Kākattva king whom he had himself released and reinstated on his ancestral throne. It is probable, however, that he participated in the battle in which his father Jaitugi had had killed Gaṇapati's uncle Rudra<sup>3</sup> or his father Mahādēva.<sup>4</sup> In view of more than one king laying claim to the same achievement it is equally likely that Siṅghaṇa and Mahādēva inherited this title from Jaitugi.

Siṅghaṇa sent a number of expeditions against Gujarat and Lāṭa, and, but for the last one, all of them were crowned with brilliant success. In one of these expeditions aimed against Lāṭa, the Cāhamāna ruling chief Siṃha<sup>5</sup> and his brother Sindhurāja breathed their last and the latter's son Saṅgrāmasiṃha, also known as Śaṅkha, was taken prisoner but later released by Siṅghaṇa, as we learn from the Gujarat chronicles.<sup>6</sup> The death of the Lāṭa chief Siṃha<sup>7</sup> in the battlefield is also referred to in the present inscription (II. 30-31).<sup>8</sup> On another occasion, Śaṅkha besought the help of Siṅghaṇa in recovering Cambay which Vīradhavalā, son of Lavaṇaprasāda, had forcibly occupied. Simultaneously, the Paramāra king Dēvapāla also marched against Gujarat to help his Cāhamāna feudatory in regaining Cambay. The Yādava forces crossed the Tapti and the people were panicky.<sup>9</sup> Lavaṇaprasāda,

1. Uddari stone inscription, *Mysore Archaeological Survey Report*, 1929, p. 142.

2. Sangur inscription of Mahādēvarāya, *EI* XXIII, p. 194.

3. *Rāja-pradastī*, *op. cit.*, v. 41, p. 195.

4. Yenamadala inscription of Gaṇapāmba, *EI*, III, v. 5, p. 97. Also *cf.*, *Siddhātvara-carita*, p. 112; *Pratāpa-carita*, p. 30.

5. It is not improbable that Siṃha belonged to the same Cāhamāna family of which six members are known to have ruled over Lāṭa from the Hansot pls. of Bhartṛvādḍha, V.S. 813, *EI*, XII, p. 197.

6. *Hamīramadamardana* (GOS No. X), Act II, p. 17; *Vasanta-vilāsa* (GOS No. VII), Canto V, v. 42.

7. The name is given as Sihaḍi in the present inscription.

8. Verse 36 of the next inscription also refers to the beheading of the king of Bhṛgukaccha.

9. *Vasanta-vilāsa*, Introduction, p. ix; *Hamīramadamardana*, Introduction, p. v; *Kīrti-kaumudī*, Canto IV, vv. 43-63.

minister and *de facto* ruler under Bhīma II, retrieved the situation through a clever strategem which split up the members of the confederacy and entered into an alliance with Siṅghaṇa, as we learn from the *Lakṣha-paddhati*.<sup>1</sup> As we shall presently see, the defeat of Dēva-pāla is also mentioned in our record. On both these occasions, the Yādava forces seem to have been led by the Brāhmaṇa general Khōlēśvara. On yet another occasion, however, the Yādava forces, led by Khōlēśvara's son Rāma, were routed by the Yāghela chief viśala-dēva, a fact admitted by the Yādavas themselves.<sup>2</sup>

King Kāśi, with whom Siṅghaṇa came into conflict, has not been satisfactorily identified so far. In all probability, he is identical with Jayakēśin III, the Kadamba king of Goa, who ruled from A. D. 1187-88 to 1215 or 1217.<sup>3</sup> In his war with Jayakēśin, Siṅghaṇa seems to have received valuable help from his feudatory Candradēva who is known to have been flourishing in A. D. 1250. In the Tasgaon plates of Yādava Kṛṣṇa, dated Śaka 1172 (A. D. 1250), he is said to have addressed the enemies of the Yādavas variously. He addressed Jayakēśin as follows: "O Lord, if you are Jayakēśin, the king of the sea, then drive the group of horses."<sup>4</sup>

The Hōysala antagonist of Siṅghaṇa was Ballāla II. Shortly after his accession, Siṅghaṇa concentrated his attention on preparing to avenge the disastrous defeat inflicted by the Hōysala king Ballāla on Bhīllama V in the battle of Soratur. By a series of expeditions Siṅghaṇa brought a large portion of the Hōysala kingdom comprising Bellary, Anantapur, Chitaldrug and Shimoga districts under his control, and it continued to be governed by the Yādavas throughout the thirteenth century as indicated by a large number of Yādava inscriptions found there.<sup>5</sup>

1. Bhandarkar, *op. cit.*, p. 153, fn. 3: *Hammiramadamaṛḍana*, Introduction, pp. viii-ix; H. C. Ray, *DHNI*, II, pp. 1024-25.

2. See *infra* No. IV. For details of Siṅghaṇa's campaigns against Gujarat, *vide* Altekar in *EHD*, pp. 533, 537, 539; *The Struggle for Empire*, pp. 189-91.

3. The regnal period of Jayakēśin III is variously given by historians. Thus, Fleet assigned him to the period A. D. 1187-88 to 1210-11 (*BG*, I, ii, p. 571). Moraes says that he ruled up to A. D. 1216, (*Kadamba-kula*, p. 167). A. D. 1215 or 1217 is given as the lower limit of his reign in that *Annual Report of South Indian Epigraphy for 1925-26*. App. C, Nos. 437, 439 and App. E, p. 83.

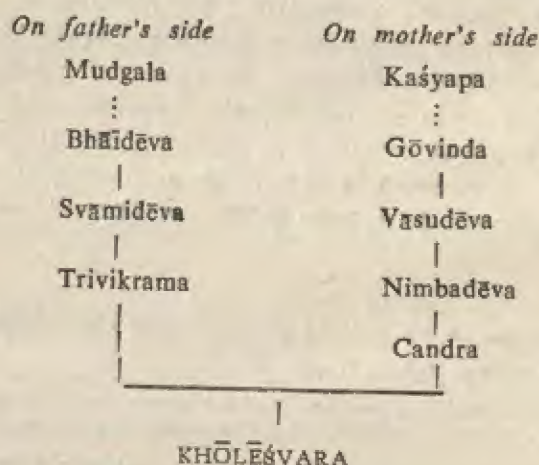
4. *EI*, XXVII, v. 19, p. 214.

5. *EHD*, p. 532.

The Cōla contemporaries of Siṅghaṇa were Kulōttuṅga III (A. D. 1178-1216), Rājārāja III (A. D. 1216-1246) and Rājendra III (A. D. 1246-1279). In the present state of our knowledge, however, there is nothing to substantiate the claim of Siṅghaṇa to have won a victory over any of the Cōla kings.

His claim to success against the Gauḍa king and the Muslims does not fare better. According to the Patna inscription, a lesser general of Siṅghaṇa had defeated a Muslim ruler.<sup>1</sup> As suggested by Altekar,<sup>2</sup> it is not unlikely that in the course of his expeditions in Gujarat and Malwa, Siṅghaṇa may have been involved in some border skirmishes with the Muslims.

We may now pass on to the information supplied by our inscription about Siṅghaṇa's general (*sainyādhipati*) Khōlēśvara, also called Khlēśa, (v. 15) and Khōlladēva (v. 9), and styled 'king', *kṣmāpati* (vv. 4, 8). The inscription supplies details about his descent both on his mother's and father's side. On his father's side the descent is traced to the sage Mudgala who was ever engrossed in meditating on Lord Śiva. On the mother's side the descent is derived from the sage Kaśyapa. In other words, Mudgala was his own *gōtra*, while the *gōtra* of his mother's family was Kaśyapa. The descent on both the sides may be given in a tabular form as follows :



Only vague praise is bestowed upon Khōlēśvara's ancestors. The only interesting details that can be gleaned about them are as

1. *EI*, I, pp. 340-41.

2. *EHD*, p. 540.

follows : Bhāidēva is said to have performed some sacrifices (v. 6). Svāmīdēva was a patron of scholars (v. 6). We are told that the whole of the *agrahāra*<sup>1</sup> of Umbarapaṅktika was sanctified by the birth of Trivikrama (v. 8). This shows that Umbarapaṅktika was probably the home town of Khōlēśvara.

Next, as regards his mother's descent. Gōvinda is said to be the foremost among good kings (*kalyāṇa-bhūbhuj*, v. 11). Vāsudeva was always absorbed in worshipping Vāsudēva, i.e., he was a Vaiṣṇava (v. 12). Nimbādēva is described as a veritable wish-fulfilling tree to the supplicants and a lion to the elephants that were his enemies (v. 13).

Although Nimbādēva is described as verily the moon to the water-lilies that were the Brāhmaṇas (v. 13), the very tone of the description leaves no room for doubt that Khōlēśvara's mother hailed from a ruling family. As we have already seen, Gōvinda is clearly described as a king (*b'ubhuj*). On the other hand, Khōlēśvara's ancestors do not seem to have had any pretension to royal power; none of them had either a regal title or a military achievement to his credit. They took pride in performing Vedic sacrifices and enjoying *agrahāras*. Khōlēśvara was probably the first member of the family to exchange the hereditary priestly profession for a military career, and by dint of his own ability, he attained the status of a great general and a feudatory chief.

Khōlēśvara is naturally described in most glowing terms. Thus, he is said to have been an abode of fame, an adornment of the universe, of sharp, pure intellect, an ocean of nectar that is gentility, a treasure of virtues, terrible in fierce war, sacredness incarnate, risen to a high position by his prowess, endowed with unrivalled valour, foremost among those whose speech was purified by a sense of propriety, character and discretion, another Viśvāmitra as it were, capable to create another set of the three worlds, equal to Agastya in drinking the ocean, viz., all his enemies, successful allround, of handsome form, respected throughout the world, so on and so forth (vv. 4, 8-9).

Besides this general description we also get glimpses of the brilliant military career of Khōlēśvara. The Gurjaras, it is said, were destroyed by him with his fierce sword on the other bank of

1. I.e., a rent-free Brāhmaṇa village.

the river Mākala-kanyakā (Narmadā) and were still crying together with the goblins or jackals (*phēraya*), who had had evidently come there in search of flesh.<sup>1</sup> Khōlēśvara is further styled as extirpator of the stalk (*i. e.*, neck) of the lotus-head of the Gurjara king Sihaḍi (*Gurjjara-vara-Sihaḍi-śiṛaḥ-kamala-mūla-nāl-ōṣpāṇakara*, II 30-31). The Yōgēśvari Temple inscription also contains this statement in somewhat different words: Having split up the Gurjaras and cut off the head of the lord of Bhṛgukaccha, Khōlēśvara planted a column of victory in the sea (v. 36). Sihaḍi is undoubtedly identical with the Cāhamāna chief Simha who was ruling over Lāṭa (central and southern Gujarat) with Bhṛgukaccha (modern Broach) as his headquarters. According to some scholars, he is probably identical with Sahajapāla as well as with the unnamed king of Lāṭa mentioned in the *Vasanta-vilāsa* and the *Kīrti-kaumudī* (VI. 57).<sup>2</sup> Although Simha is not mentioned by name in the *Vasanta-vilāsa* and the *Kīrti-kaumudī*, the *Hammīra-mada-mardana* informs us that he was a king of Lāṭa. The last-named play further tells us that when Simha's kingdom was invaded by the Yādava army his Mālava ally (the Paramāra king Dēvapāla) deserted him and, consequently, he was forced to seek the help of Viradhavala, son of Lavaṇaprasāda, the *de facto* ruler of the Caulukya kingdom during the reign of Bhīma II. The *Hammīra-mada-mardana* is reticent about the subsequent fate of Simha; but the evidence of our inscription enables us to conclude that Viradhavala probably did not come to the rescue of Simha who had proved his friendship to be untrustworthy by allowing his relations with the neighbouring powers, *viz.*, the Paramāras and the Caulukyās, to be determined by sheer opportunism, and that he lost his life in this encounter with the Yādavas. We learn from the *Hammīra-mada-mardana* that Simha's brother Sindhurāja also lost his life at the hands of the Yādavas and that his (Sindhurāja's) son Śaṅkha was imprisoned.<sup>3</sup> The Yādava forces on this occasion were evidently led by Khōlēśvara who, being a resident of Vidarbha, was thoroughly acquainted with the terrain.

A.K. Majumdar identifies the Yādava adversary of Simha with Jaitugi, the father of Siṅghapa.<sup>4</sup> But in view of the explicit assertion

1. This is the same as verse 25 of the next inscription.

2. A. K. Majumdar, *op. cit.*, p. 154.

3. *Hammīra-mada-mardana* (GOS, X), pp. 5, 17.

4. A.K. Majumdar, *op. cit.*, p. 154.

in our inscription that *Siṃha* (*Siṃha*) was killed by *Khōlēśvara* who was a general of *Siṅghaṇa* there can be no doubt that the expedition against *Siṃha* was sent by *Siṅghaṇa* under the leadership of *Khōlēśvara*.

A. S. Altekar held the view that the defeat and death of *Siṃha* took place in c. A.D. 1222<sup>1</sup> or 1223.<sup>2</sup> But the available evidence merely indicates that the event must have taken place sometime before A.D. 1228, the date of the present inscription. This is in full conformity with the evidence furnished by the *Hammīra-mada-mardana*, the only work bearing on this question, which was composed sometime between A.D. 1220 and 1230. How long before this date the event took place cannot be determined in the present state of our knowledge.

In verse 22 *Khōlēśvara* is styled as the destroyer of the king of *Bhambhāgiri*, while a *virūda* in line 30 describes him as the forest-fire for setting ablaze the family of the *Ābhira* king *Lakṣmidēva*, the lord of *Bhambhāgiri*. Verse 35 of the next inscription also refers to the destruction by *Khōlēśvara* of the lord of *Bhambhādri*. He is evidently the same as *Lakṣmidhara*, the "lion of *Rambhāgiri*" who, according to *Hēmādri*, was killed by *Siṅghaṇa*.<sup>3</sup> The *Uddari* stone inscription<sup>4</sup> and the *Paithan*<sup>5</sup> and *Puruṣōttamapurī*<sup>6</sup> plates of *Rāmacandra* also refer to this feat which is, however, attributed to *Siṅghaṇa*. G. H. Khare suggested the identification of *Bhambhāgiri* with the village of *Bhāmbhori* in the *Ahmadnagar District* or *Rājā's Bhām* near *Yeotmal*.<sup>7</sup> *Mirashi*, on the other hand, proposes to identify it with the hill near a ruined old town called *Bhāmer*, four miles to the south of *Nizampur* in the *Pimpalner taluka* of the *West Khandesh District*. It lies at the foot of a great fortified hill littered with many ruined gateways, gates, towers and also some old caves locally known as

1. *EHD*, p. 535, fn. 4.

2. *Ibid.*, p. 536.

3. *Bhandarkar*, op. cit., p. 195, verse 44.

4. *Mysore Arch. Surv. Report for 1929*, p. 142 f.

5. *IA*, XIV.

6. *EI*, XXV, p. 209, v. 4.

7. *SMHD*, I, p. 60.

'Rāja's houses'.<sup>1</sup> The latter view appears to be more probable. Now, as we have seen above, Hēmādri, the Uddari stone inscription and the Paithan and Puruṣōttamapuri plates ascribe this achievement to Siṅghaṇa, whereas our inscription credits Khōlēśvara with this exploit. It is obvious, therefore, that the line of Lakṣmidēva was actually destroyed by Khōlēśvara on behalf of his overlord Siṅghaṇa.

In line 27 Khōlēśvara is styled as the master of the kingdom of Bhōjadēva, the Paramāra king of Cāhamḍa, while the next inscription (verse 30) avers that the angered Bhōjadēva, king of Cāmḥada, who had mustered four-fold forces, was conquered by Khōlēśvara in the battle-field.<sup>2</sup> As suggested by Khare,<sup>3</sup> Cāhamḍa (or Cāmḥada), the headquarters of Paramāra Bhōjadēva, may be Chanda, the principal town of the district of that name in the Vidarbha Division of Maharashtra. In the colophon of a manuscript of the *Campu-Rāmāyaṇa* it is said to have been composed by one Bhōja, king of Vidarbha. Whether the two Bhōjas were identical cannot be determined. At least there is nothing to suggest that Bhōja, the author of the *Campu-Rāmāyaṇa*, was a Paramāra king. As the main Paramāra kingdom of Malwa was, at this time, ruled over by Dēvapāla, and not by the illustrious Bhōja, Khare is inclined to hold that Bhōja of our inscription, like Paramāra, was a family, not personal, name of the king and that Bhōja of Chanda had nothing to do with the Paramāra dynasty.<sup>4</sup> But this goes squarely against the evidence of the present inscription which clearly states that Bhōjadēva hailed from the Paramāra line. There is also no doubt that Bhōjadēva in this case was a personal, not family, name. It is interesting to note in this connection that a stone inscription in the Bhadrānāga temple at Bhandak, 16 miles north-west of Chanda, records the installation of an image of Nāga Nārāyaṇa and the repairs to the temple in Śaka 1308 by a Paramāra.<sup>5</sup> This shows that a branch of the Paramāra dynasty ruled in this region. It is not unlikely that Bhōja of our inscription belonged

1. *EI*, XXV, p. 203.

2. Both the spellings of the place name, Cāhamḍa and Cāmḥada, appear to have been current. The first spelling is found in the present inscription and the second one in the next inscription.

3. *SMHD*, I, p. 59.

4. *Ibid.*

5. Hira Lal, *Inscriptions in the Central Provinces and Berar* (2nd edition, Nagpur 1932), No. 18, pp. 15-16.

to this dynasty. The Paramāra rule in this region was thus brought to an end, or at least temporarily eclipsed, by Siṅghaṇa's general Khōlēśvara.

In lines 27-8 Khōlēśvara is described as the very southern wind for subduing the haughtiness of the army of Hēmāḍi, King of Bāṇakhēṭi. Now, two kings bearing the name Hēmāḍri are known to us, viz., (i) Hēmāḍidēva of the Nikumbha family known from the undated Patna inscription as ruling in the Chalisgaon region of Khandesh,<sup>1</sup> and (ii) Hēmāḍridēva ruling at Tekkali (modern Barsi-Takli, Akola District) in Śaka 1098 (A. D. 1176).<sup>2</sup> Of these two chiefs of the name Hēmāḍri, the first was evidently a contemporary of and owed allegiance to Siṅghaṇa, for he is styled as "a lion to the elephants that were the enemies of the illustrious Siṅghaṇadēva."<sup>3</sup> Khare has, therefore, indicated the possibility that this Hēmāḍri may have at first risen in rebellion against Siṅghaṇa early in the latter's reign but was defeated and compelled to acknowledge the suzerainty of the Yādava king by Khōlēśvara.<sup>4</sup> There is nothing inherently improbable in this suggestion.

Mirashi, however, identifies our Hēmāḍri with the Hēmāḍridēva known from the Barsi-Takli inscription of Śaka 1098.<sup>5</sup> He prefers to read *Paṇakhēṭiya* in place of *Bāṇakhēṭiya*<sup>6</sup> and depending on Hēmāḍri's statement that the Yādava king Mallugi took a town named Paṇakhēṭa from his enemies and, while residing there, carried away by force the elephant force of the Utkala king, holds that Paṇakhēṭa captured by Mallugi and the place of that name where Hēmāḍri, said to have been defeated by Khōlēśvara, was ruling must have been situated somewhere to the east of Khandesh, possibly in Vidarbha, and proposes to identify it with Patkhed, about four miles to the south-west of Barsi-Takli. He reconstructs the course of events as as follows: Mallugi defeated the father or some elderly relative of Hēmāḍri of the Barsi-Takli inscription; while he was a mere boy, Hēmāḍri vanquished Rājula, son of Mallugi, who was advancing on

1. *EI*, I, pp. 333 ff.

2. *Ibid.*, XXI, pp. 128 ff. Hēmāḍri, minister of Yādava Rāmacandra and a famous Dharmaśāstra writer, is out of question in the present context.

3. *Śrīmat-Siṅghaṇadēva-vairi-karaṭi-kaṇṭhīraṇḍa-ya-ikaraṇḍa*, *EI*, I, p. 342, verse 16.

4. *SMHD*, I, p. 59.

5. *EI*, XXI, pp. 128 ff.

6. *Bāṇatrēṭiya* of Khare.

Tekkali with a large army; finally Khōlēśvara defeated him early in the reign of Siṅghaṇa.<sup>1</sup> There are, however, two main difficulties which come in the way of accepting Mirashi's view. Firstly, the reading of the place-name in our inscription is clearly Bāṇakhēṭi, and not Parnakhēṭi as suggested by Mirashi.<sup>2</sup> Thus the very basis of the supposed connection between the capture of Parnakhēṭa by Mallugi and the defeat of Hēmādri at the hands of Khōlēśvara disappears. The other stumbling block is the chronological consideration. In the Barsi-Takli inscription, Hēmādri is said to have vanquished Rājula, son of Mālugi. Even if this Mālugi is regarded as identical with the Yādava king Mallugi, as held by Mirashi, it may be reasonably assumed that his son Rājula must have attacked Hēmādri as his father's general. Now, the reign of Mallugi came to an end about A. D. 1160,<sup>3</sup> while Siṅghaṇa, whose general Khōlēśvara is said to have defeated Hēmādri, ascended the throne in A. D. 1210. Thus, there is an interval of about fifty years between the end of Mallugi's reign and the commencement of Siṅghaṇa's, in other words between Hēmādri's victory over Rājula and his own supposed defeat at the hands of Khōlēśvara. Even otherwise, there is a gap of thirty-four years between the only known date of Hēmādri of the Barsi-Takli inscription and the earliest known date of Siṅghaṇa. Thus the whole reconstruction appears *a priori* improbable.<sup>4</sup>

Khōlēśvara is said to have put Rāmapāla to flight (l. 28). The name of the country ruled over by Rāmapāla was given in the present inscription, but it has now become quite illegible. However, in the next inscription, which describes him as a very death to his foes, he is said to have been a king of Vārāṇasī (v. 32). From the manner of his description he appears to have been a powerful ruler. He is evidently identical with the *Kāśī-pati* (Lord of Kāśī) who, according to the Patna inscription, was defeated by Siṅghaṇa.<sup>5</sup> No

1. *EI*, XXI, pp. 130-31.

2. My reading has been kindly checked by Prof. Mirashi himself.

3. *EHD*, p. 519.

4. The following points also deserve consideration in the present context: (i) Except phonetic similarity there is nothing to vouch for the identification of Mallugi and Mālugi; (ii) Mallugi is known to have had two sons, Amara-gāṅgeya and Karṇa; Rājula is not known as his son from any other source.

5. *EI*, I, pp. 341-42, v. 7.

chief of this name ruling over Vārāṇasī in the time of Siṅghaṇa is known from any other source. No doubt the Pāla king Rāmapāla had once ruled over Vārāṇasī, but he was dead some eighty years prior to Siṅghaṇa's accession. Moreover, Vārāṇasī was at this time, under Muslim rulers. It was, therefore, suggested by Altekar that after Vārāṇasī was occupied by the Muslims, the scions of the Hindu family ruling there might have escaped to Madhya Pradesh and carved out small principalities for themselves. They might have styled themselves as lords of Vārāṇasī<sup>1</sup> and occasionally come into conflict with Siṅghaṇa. The *prastāvikāra* may have given the name of this chief as Rāmapāla as he was aware of the rule of Rāmapāla at Vārāṇasī at one time.<sup>2</sup> While this explanation fails to carry conviction, no other conjecture on the question need be hazarded and the question must be left open for the present.

In line 29 Khōlēśvara is compared to Rāma in storming Laṅkā that was the inaccessible fort of Toragala. This exploit of Khōlēśvara is also mentioned in the next inscription (v. 34) where the name of the fort is spelt as Toragalla which, we are told, had become unassailable even to arrogant rulers but was reduced by Khōlēśvara in no time. In view of the fact that the fort at Torgaḷ, near Kolhapur, retained its importance even during the period of Muslim rule, its capture was indeed a great achievement of which a seasoned general could justifiably be proud.

Khōlēśvara is further described as a very hatchet to cut off the root that was the head of the powerful Nāgaṇa (l 30). Verse 33 of the following record also states that Khōlēśvara struck off Nāgaṇa's head in battle. This chief is not known from any other source.

Khōlēśvara is also compared to an eagle (*vainatēya*) in destroying the multitude of snakes, namely the confederacy of Vāvannadēśa (l 29). We know nothing about Vāvannadēśa.

Khōlēśvara also claims some success against the king of Kalinga (l 27). But as the reading of the relevant portion of the inscription is rather uncertain, the nature of this exploit cannot be determined.

1. Even as the Rāṣṭrakūṭas and the Yādavas styled themselves as the lords of Laṭṭalūra and Dvārakā respectively.

2. EHD, pp. 540-41.

As we shall see presently, Khōlēśvara probably led a campaign against Kōsala or Chhattisgarh region. It is not unlikely that in the course of this campaign he may have come into conflict with the Gaṅgas of Kalinga. Śiṅhaṇa's Eastern Gaṅga contemporaries were Rājarāja III, Anaṅgabhīma III and Narasiṃha I.<sup>1</sup>

A *virūda* in line 31 describes Khōlēśvara as a very storm in destroying the forest that was the haughtiness of Dēvapāla, the powerful king of Dhārā. This Dēvapāla is undoubtedly the same as the Paramāra king of that name who succeeded Arjunavarman about 1217 A. D. Obviously, the traditional hostility between the Paramāras and the Yādavas continued in his reign. With the death of Arjunavarman, the Paramāra power was broken and all his successors were weak. It is quite likely that Khōlēśvara won an easy victory over Dēvapāla. It is likely that as a result of his defeat Dēvapāla lost the Nimad region to Śiṅhaṇa. This is suggested by the discovery of a hoard of twenty-four coins of Śiṅhaṇa in the village Kotha of the Harsud Tehsil, East Nimad District, Madhya Pradesh.<sup>2</sup> As we have already seen, on another occasion the Cāhamāna chief Śaṅkha induced Śiṅhaṇa and Dēvapāla to make a common cause against Lavaṇaprasāda. The allied forces advanced causing great consternation among the people of Gujarat. But Lavaṇaprasāda saved the situation by employing spies who created dissension between Dēvapāla and Śiṅhaṇa. A treaty of peace was concluded between Śiṅhaṇa and Lavaṇaprasāda about A. D. 1231. It is possible that being angered over the apparent deceit of Dēvapāla, Śiṅhaṇa may have attacked and defeated him. On this occasion the Yādava forces were led by Khōlēśvara, as we learn from the present inscription.

Khōlēśvara is styled as a great Varāha (Boar incarnation) in lifting up the earth and rescuing the army of a southern king who was submerged in the ocean of the armies of the Raṭṭa king Karuvēma (I 32). Depending on the analogy of the name Annavēma, Khare opines that Karuvēma must have been one of the Cōla kings of Kāñcī.<sup>3</sup> But it is difficult to accept this suggestion in view of the

1. *The struggle for empire*, pp. 207-8.

2. *JNSI*, XXVIII (ii), pp. 214-15.

3. *SMHD*, I, p. 61.

fact that Karuvēma is said to have been a Raṭṭa chief, while Annavema and others of his family are never called Raṭṭa. Unfortunately, no king named Karuvēma is known from any other source. But two Raṭṭa lines are known to have been ruling in the Belgaum District of Mysore. One of them ruled from Saundatti and the other ruled over the Kuṇḍi country with Vēṇugrāma (Modern Belgaum) as its capital. Kārttavīrya IV, the Raṭṭa chief of Vēṇugrāma, is known to have submitted to Siṅghaṇa.<sup>1</sup> The last known member of this family was Lakṣmidēva II and his latest known date is A.D. 1228. Shortly afterwards, the Raṭṭa family was dispossessed of its kingdom which was placed under the charge of Siṅghaṇa's victorious general Bicaṇa.<sup>2</sup> Raṭṭapati Karuvēma appears to have belonged to this family. It is also not impossible that Karuvēma was a nickname of either Kārttavīrya IV or Lakṣmidēva II. In the absence of definite evidence, it is not possible to say anything more about the course of events leading to this conflict.

The recently discovered Ardhapur stone inscription, dated Śaka 1111 (=A. D. 1190), has brought to light another line of Raṭṭa chiefs ruling in the Parbhani region as feudatories of the Yādavas.<sup>3</sup> The inscription refers to three generations of the Raṭṭa chiefs and describes last of them, Ballāla, as the 'stabiliser of the Yādava kings'. Nothing is known about the subsequent history of the family. It is not impossible that Karuvēma of our inscription belonged to this family.

Verse 22 seems to credit Khōlēśvara with some victories in Mālava, Vaṅga, Nēpāla, Gurjara, Kōśala, Hōysala, Tēluṅga and Cola countries and against Mahāhammīra also. This stanza is in the form of an address to women of the harems of these kingdoms and states that they (women) had angered Khōlēśvara, the destroyer of the king of Bhambhāgiri. We have already seen that Siṅghaṇa's campaigns against Mālava and Gujarat were led by his general Khōlēśvara. We have also taken note of Siṅghaṇa's relations with the southern kingdoms, viz., Hōysala, Cōla and Tēluṅga (Kākatīya). The verse under consideration indicates that Khōlēśvara took part in his master's

1. *The struggle for empire*, p. 189.

2. *EHD*, pp. 537-38.

3. N. S. Pohanekar, *Raṭṭa-vaṃśīya Ballāla yācā Ardhapura śilālēkha*, published by Marathi Grantha Sangrahalaya, Bombay.

southern expeditions also. The Vaṅga contemporaries of Siṅghaṇa were the Śeṇa kings Viśvarūpasēna and Kēśavasēna. But it does not seem very likely that Siṅghaṇa or his general Khōlēśvara actually came into conflict with the Śeṇa kings of Bengal. His claim to success against Nēpala also does not appear to rest on facts. But his claim as regards Kōsala or Chhattisgarh, however, seems to be based on more solid achievements. Pratāpamalla, the last known Kalacuri chief of Ratanpur, ruled at least up to A. D. 1218. It is possible that he or his successor was defeated and his kingdom annexed by Siṅghaṇa. That Siṅghaṇa and his successors down to the end of the dynasty maintained their hold over Chhattisgarh region is indicated by the discovery of the coins of Siṅghaṇa in the Raigarh District of Madhya Pradesh<sup>1</sup> and of those of Siṅghaṇa, Kṛṣṇa, Mahādeva and Rāmacandra at Sonepur in Orissa.<sup>2</sup> The Yādava conquest of South Kōsala was evidently achieved by Khōlēśvara.

From what we have seen, it would appear that the extension of the Yādava power in the north was almost entirely the work of Siṅghaṇa's able general Khōlēśvara. But the activities of Khōlēśvara were not confined to the north alone. He had some achievements in the south also to his credit. As we have already seen, he subdued a Raṭṭa chief of Mysore and also participated in some other southern campaigns of Siṅghaṇa. The capture of the fort of Torgai was also due to him. In the light of these facts, the popular notion that Khōlēśvara was in charge only of the northern expeditions of Siṅghaṇa must be substantially modified. The great encomium showered on him in this as well as in other inscriptions edited in these pages is fully justified by the glory he brought to his master.

But Khōlēśvara was not only a great general. He distinguished himself equally well in peaceful pursuits of life. As the traditional

---

1. *JNSI*, VIII, pp. 147 ff.

2. *Ibid.*, XV, pp. 126 ff. As pointed out by B.B. Nath (*ibid.*, p. 129), the discovery at Sonepur of the coins of three successors of Siṅghaṇa shows the improbability of the occupation of Kōsala by Nasir-ud-Din as suggested by Altekar on the basis of the association of a gold coin of Nasir-ud-Din with those of Siṅghaṇa found in the Raigarh District (*ibid.*, VIII, 147 ff). There is also nothing to support Altekar's conjecture that the local Kalacuri rulers of Jabalpur and Tummāra were known as Kōkkalla and Jajalla (*EHD*, p. 540). It is more probable, as suggested by D.C. Ganguly, that these were kings ruling in parts of Mysore. *Vide The struggle for empire*, p. 189.

progenitor of his line, sage Mudgala, is stated to have been absorbed in meditating upon Śiva, it may be concluded that Śaivism was his family religion, and the erection by him of the temple of Sakalēśvara (Śiva) at Amrapura (mod. Ambe) is in keeping with this fact. As already stated above,<sup>1</sup> the present inscription originally belonged to this temple, its object being to register certain grants to the temple. But Khōlēśvara practised religious toleration. While Śaivism was his family religion, he probably inherited love for Vaiṣṇavism from his mother, whose ancestor Vāsudēva is said to have kept himself busy worshipping Vāsudēva (Viṣṇu-Kṛṣṇa). It was probably under his mother's influence that he built a lofty temple of the god Śārṅgadhārin at Acalapura (v. 17), modern Ellichpur, Amraoti District, Maharashtra. It must be mentioned in this connection that there is even now a temple of the god Śārṅgadhara at Ellichpur, and while the temple itself is a modern construction, the image is undoubtedly old and most probably represents the one installed by Khōlēśvara.

Khōlēśvara was a Brāhmaṇa by birth, and though he had given up *śāstra* for *śāstra*, he solicited the welfare of the Brāhmaṇas. As we have already seen, his father, Trivikrama, was born at the *agrahara* village Umbarapaṅktika which, as will be shown below, should be identified with present Amraoti. In all probability, Khōlēśvara was also born at the same Brāhmaṇa village. He himself founded some *agrahāras*. A great *agrahāra* named Khōlīpūra after himself was created by him on the bank of the river Payoṣṇī. In extent and glory it is said to have resembled Hastināpura (v. 18). Another extensive *agrahāra* named Vārāṇasī, resorted to by numerous Brāhmaṇas, was founded by him in what was known as Varadātata (v. 19). He had established several *agrahāras*, free water-sheds (*prapās*), free feeding houses (*sattras*) and built temples and step-wells (*vāpīs*) in Varadātata (v. 20). Yet another *agrahāra* township, an abode of the learned Brāhmaṇas, was founded by him on the river Vaiñjarā, in Amradēśa (v. 21).

Khōlēśvara was excessively fond of *virudas* or titles. Line 25 tells us that he had acquired by the prowess of his own arms a

1. *Supra*, p. 5.

multitude of *virudas*, and lines 25-33 give us what is called a string of names (*nāmāvalī*) or regal titles (*rajāvalī*). Much of the historical information discussed above is afforded by them.

Khōlēśvara seems to have been kind-hearted and endowed with a high moral character. While he was the very staff of Yama in punishing the circle of his foes, he was also a preceptor in the art of reinstating kings who had been dispossessed of their kingdoms, gave shelter to those afraid of their enemies and treated young women of others as his own sisters (ll 25-26).

Next, as regards the localities mentioned in our inscription. As stated above, Acalapura, where Khōlēśvara erected a temple of Śārṅgaḍhārin, is identical with modern Ellichpur in the Amraoti District. It is referred to under the name Acalapura in some early inscriptions. The Khōllapūra *agrahāra* founded by Khōlladēva and named after himself is modern Kholapur, 16 miles west of Amraoti. The Vārāṇasī *agrahāra* may be identified with modern Banārsī, a small village a little to the north-west of Amraoti. It is interesting to note in this connection that the surname Banārasē is quite common in this part of Maharashtra. It is quite likely that the surname originated from this *agrahāra* village. Umbarapaṅktika, the native place of Khōlēśvara, has not been satisfactorily identified so far. In view of the fact that all the three places in this region which were the venues of Khōlēśvara's pious activities are situated in the present Amraoti District, it may be suggested that Umbarapaṅktika is the same as the chief town of the district.<sup>1</sup> The name is still popularly pronounced as Umaravati. The place is referred to by the name Umbarāvati in the *Gōvindaprabhu-caritra*, a Mahānubhāva work of the 13th century A.D.<sup>2</sup> The river Payōṣṇī, on whose bank Khōllapūra was situated, is modern Purna and Kholapur is on its eastern bank. Varadātāṭa, which witnessed the pious works of Khōlēśvara, is Berar, Varadātāṭa being the prototype of the name Berar, as pointed out by Khare.<sup>3</sup>

1. Udumbaramanti, mentioned in the Bhandak plates. of Rāṣṭrakūṭa Kṛṣṇa I, dated Śaka 694, has been identified by K.N. Dikshit with Rani Umraoti in the Yeotmal Taluk, Yeotmal District. *Vide Proceedings of the All-India Oriental Conference*, 2nd Session, 1923, p. 626. However, Rani Umraoti is out of question in the present context as all the places in Vidarbha mentioned in the present as well as the next inscription are situated in the Amraoti District.

2. Edited by V.B. Kolte (Malkapur, 1960), 236.

3. *SMHD*, I, p. 58.

Āmrapura (I 36), the headquarters of Khōlēśvara, is Ambe, the findspot of the inscriptions edited here. But Āmrapura is not the original form of the name. It is mentioned as Āmbā in the Ambe inscription of Udayāditya, dated A.D. 1114.<sup>1</sup> But even this does not seem to represent the original form of the name. Both these appear to be Sanskritised forms of the original name. Āmrapura appears to be the Sanskritised form of Āmbā or Āmbē. Sanskrit *amra* and Marathi *āmbā* or *āmbē* being synonymous (=mango). The name Āmbā is found in the Marathi portion of the present record itself (I 39). It is mentioned as Āmbē (*Khōlanāyakace Āmbē*) in the Mahānubhāva work *Līlācaritra*, composed in c. Śaka 1200.<sup>2</sup> Thus the original name of the place was Āmbā or Āmbē, Āmrapura being merely an attempt at Sanskritisation. It is also supported by the use of Āmbēdēsu (I 36) and Āmrādēśa (II 21, 35) as synonyms. These two names evidently denote the region round Ambe Jogai. The river Vañjarā on which an *agrahāra* created by Khōlēśvara was situated is the present Mañjarā. The village Laghu-Bāūci has been identified with one of the villages called Baochi in the neighbourhood of Ambe. One of these is situated 19 miles west by south from Ambe between Ambe and Kalamb; the other Baochi is situated 16 miles to the south of Ambe between Ambe and Latur. As pointed out by M. G. Dikshit,<sup>3</sup> the latter village seems to be intended. The adjective *laghu* was added to the name of the village to indicate its smaller extent as compared to the other Baochi which may have been known as Bṛhad-Bāūci. The practice of prefixing *bṛhat* and *laghu* to place names is noteworthy.<sup>4</sup> Kējadēśa is the country round present Kej, 22 miles to the west of Ambe. Āusadēśa denoted the region round Ausa, 34 miles to the south of Ambe. Udagiri has been identified with Udgir, the headquarters of the Udgir Taluk, Osmanabad District, at a distance of 52 miles from Ambe. Sāya may be the same as Sai situated at a distance of about 2½ miles from Laghu Bāūci. Javalagāva is modern Javalagamva, 7½ miles south-

1. *Ibid.*, IV. II 3-4, p. 61. This name seems to emphasise the fact that Ambe was a well-known centre of the Mother Goddess cult. The name *Ambākṣetra* found in the local *Yogēśvari-māhātmya* has the same significance.

2. *Ekaśāka*, edited by H.N. Nene, No. 12.

3. *Marathi Samsodhana Patrika*, Vol. IX (i), p. 25.

4. *Idem ibid.*, pp. 24-5.

east of Ambe in the Mominabad Taluk, Bhir District. Cātusa is the same as the village Chat, 23 miles to the south of Ambe. Āḍasa is the modern village of Adas to the west of Ambe. Bilvapālī, Rāhaṭavamḍī and Salivāva cannot be identified.<sup>1</sup>

Finally, it must be pointed out that a perusal of the list of localities mentioned in the present inscription will reveal that they were situated in two distinct regions : Amraoti District of Vidarbha and the Bhir and Oosmanabad Districts of the Marathwada Division of Maharashtra. The same may be said about the localities referred to in the next inscription. As stated earlier,<sup>2</sup> Trivikrama and probably his son Khōlēśvara were born at Amraoti. The next epigraph contains a hyperbolic description of Āmrapura, modern Ambe, which is said to have been Khōlēśvara's headquarters. The closeness of Khōlēśvara's association with Ambe is indicated by the description of Ambe as Khōlanāyaka's in the *Līlācaritra*. It would thus follow that Khōlēśvara was a native of Vidarbha but afterwards migrated to Marathwada when he was appointed a general and provincial governor with Ambe as the seat of his administration, by his Yādava overlord, as it was more centrally situated.<sup>3</sup>

#### TEXT

1. ॥ ओं<sup>४</sup> नमो हेरंबाय ॥ यस्यास्पृ(स्यो)न्नत<sup>५</sup>कुंभमंडलंगलसिद्धुररक्षतोदरे  
सर्प<sup>६</sup>कंदलिवा(वा)ल<sup>७</sup>मूलसरलो दंत<sup>८</sup>करे भा[सते<sup>९</sup> हेलालोडित-  
मोदकायक \* ]-<sup>९</sup>

1. The villages mentioned in the Marathi portion were correctly identified by M. G. Dikshit, *ibid.*, pp. 24-3. Tulpule also follows him. *Vide Prācīna Marāṭhī Kāvya Lekha*, p. 120.

2. *Supra*, pp. 15, 25, 26.

3. There is nothing to support the opinion of Altekar (*EHD*, p. 541) that Khōlēśvara was a native of Khandesh.

4. Khare has omitted ओं.

5. Khare °स्योन्नत°.

6. .. सर्पकंदलिवाल°.

7. .. दंतकरे.

8. .. आजते.

9. Restoration of the missing portion of this, as well as other lines, is based on the next inscription.

2. वलस्सुं(श्नुं)डाप्रभागे<sup>1</sup> स वो मूवाद्देमवतीसुतप्रतिदिनं<sup>2</sup> बिघ्नीघवि-  
च्छित्तये [ १ ॥ ॐ ]<sup>3</sup> छ ॥<sup>4</sup> अस्ति व्वस्ततमस्तवेरितिकर(रः) प्रो-  
[दप्रतापानलः कुंदश्चेतदिमं ॐ ]-
3. तकीत्ति<sup>5</sup>रमलः ओसिघणः क्षोणिपः ॥ येनाहारि हरोमसंभृतमतिस्कीलं  
समस्तं क्षणाद्राज्यं प्राज्यमया[र्जुनस्य<sup>6</sup> वलिता धारा धराभू ॐ ]-
4. वणं(णम्) ॥ [ २ ॥ ॐ ]<sup>7</sup> तेलुंगो<sup>8</sup> येन पीतो निघनमतिबलो गूर्जरो<sup>9</sup>  
जर्जरत्वं<sup>10</sup> केशिः केशापनोदं<sup>11</sup> परिजनसहितो होसलः[पल्ललाभः  
चोडः कोडं ॐ ]
5. पयोधे रणभूधि सुभटो<sup>12</sup> मृत्युकालं<sup>13</sup> मृकालो<sup>14</sup> गौडः क्षीडानिरस्तः कृत  
इह सहसा प्राप्तविकरस्तुतकः ॥ [ ३ ॥ ॐ ]<sup>15</sup> तत्संन्याधि[पतिपंथोधि-  
वसतिः प्राप्त ॐ ]-
6. प्रतापोन्नतिविद्वालंकृतिरुह्य(रुव)णामलमविः(तिः)<sup>16</sup> पुण्यंकमूर्तिस्त्रि(स्त्रि)  
तिः ॥ सीज्ज्यामृतवारिधिगुणनिधिर्भो<sup>17</sup> महस्यां यु[धि व्वस्ता-  
हंमतिमग्निधिधि ॐ ]<sup>18</sup>
7. जयते खोलिदवररमापतिः ॥ [ ४ ॥ ॐ ]<sup>19</sup> हरचरणसरोजाराधनेकाग्रदृष्टिः  
शमवमनियमाद्यैः शुद्धसंवाग्यदृष्टिः ॥ दिदि[तपरमतस्वोनागता ॐ ]+

- |   |                          |
|---|--------------------------|
| 1. Khare, °वलः शुंडाप्रभागे,  | 2. Khare, °सुतप्रतिदिनं. |
| 3. Metre, <i>Sardulavikridita</i> .   | 4. „ has omitted it.     |
| 5. Khare, °कीर्ति°.   | 6. „ °जनस्य.             |
| 7. Metre, <i>Sardulavikridita</i> .   | 8. „ °तेलुंगो.           |
| 9. Khare, गूर्जरो,  | 10. „ जर्जरत्वं.         |
| 11. „ केशापनोद.   |                          |
| 12. „ सुत (भ)टो. As observed above, t and bh are often formed alike. In the next inscription, where also this stanza occurs, the reading is clearly bh. |                          |
| 13. Khare, मृत्यु(त्यु)कालं. The medial u, which is turned to right, is quite clear.  |                          |
| 14. Khare, तृ(त्रि)कालो.  |                          |
| 15. Metre, <i>Sragdharā</i> .   | 16. Khare, °ल्वणामलमतिः. |
| 17. Khare, °र्भोमो.   | 18. „ °मरिमन्निधि°.      |
| 19. Metre, <i>Sardulavikridita</i> .  |                          |

8. तोतवेत्ता जयति ललितकीर्त्ति'भुङ्गलाक्ष्यो मुनीन्द्रः ॥ [ ५ ॥ \* ]<sup>2</sup>  
 वंशेभूतस्य सत्त्वं प्रवरगुणगणश्लाघनीयस्वरूपो विप्रः श्रीमाद्देवस्त्रि-  
 भुवनभुजः ]
9. न( नः ) स्तोमविश्रामभूमिः ॥ तस्माद्विख्यातकीर्त्तिविमलमतिरुदारो-  
 भवत्स्वामिदेवः सीमा सौजन्यसिधोस्त्रिजगति विदु[वां जंगमः क \*]-
10. ल्पवृक्षः ॥ [ ६ ॥ \* ]<sup>3</sup> ततः प्रसिद्धोमलपुष्पमूर्त्तिस्त्रिविक्रमोजायत  
 विप्रवर्यः ॥ यदुद्धुवार्ध्वरपवितकाह्नः सर्वोपहारो विमलो [ व ] [ भूव ॥ ७ ॥  
 \* ]<sup>4</sup> [ त \* ]-
11. [स्मा]६द्वभूतवीर्यविक्रमधरः श्लोले[श्वरः] क्मापतिर्नी६त्याचारविचार-  
 निर्मलगिरामग्रेसरोजायत ॥ विद्वामित्र इवापरस्त्रिभूव[नं] [निमित्तु \* ]-
12. मीशस्तथा शक्त्यागस्त्य इवा७खिलारिजलधोभ्यातुं प्रभुयः क्षणात् ॥  
 [ ८ ॥ \* ]<sup>8</sup> प्रचुरविमलबुद्धिः९ सत्ततः प्राप्तसिद्धिविदलितपरसंभ्यः  
 स[ज्जन]ध्व[स्तदं \* ]-
13. भ्यः ॥ जयति ललितमूर्त्तिविद्वविख्यातकीर्त्तिस्त्रिभुवनकृतमानः श्लोत्लदेवा-  
 निधानः ॥ [ ९ ॥ \* ]<sup>10</sup> त्रिविक्रमसुतस्यास्य विक्रमाक्रांतभूभुजः ॥ मा-
14. तृवंशमतो वक्ष्ये<sup>11</sup> सद्गुणौघमहोदधेः ॥ [ १० ॥ \* ]<sup>12</sup> कश्यपाख्यस्य  
 वंशेभून्महर्षेमहतां वरः ॥ गोविंदो नाम शिष्टानामख्यः<sup>13</sup> कल्याणभूभुजां  
 ( जाम् ) ॥ [ ११ ॥ \* ]<sup>14</sup> वासुदे
15. बोमवत्त[स्माद्]मुदेवाचने रतः ॥ विद्याविनयसंपन्नः सत्यधर्मपरायणः ॥  
 [ १२ ॥ \* ]<sup>15</sup> द्विजकुमुदमुखांशुर्याचितां कल्पवृक्षो विमलबहुल<sup>16</sup>नोतिर्दोमिताम-

1. Khare, °कीर्त्ति°.

2. Metre, *Malini*.3. Metre, *Sragdharā*.4. „ *Indravajrā*.

5. Khare takes it as the concluding letter of the last line.

6. „ °नीत्या°.

7. „ takes all this as forming part of the last line.

8. Metre: *Sardulavikridita*

9. Khare, °बुद्धि(दि):.

10. Metre, *Malini*.

11. Khare, वक्ष्ये (क्ष्ये).

12. „ *Anuṣṭubh*.

13. „ °मयः (मय):.

14. „ „

15. Metre, *Anuṣṭubh*.

16. Khare, °मृदुल°.

16. प्रगण्यः ॥ अरिहरिगणसिंहो वासुदेवात्मजोभूत्सकलगुणनिधानं [ति]व-  
 "देवा]निधानः ॥ [१३ ॥ ❀]<sup>1</sup> तस्माद्रूपवतो सती शशिकला लावण्य-  
 लीला[रूप]
17. द<sup>2</sup> चंद्राख्या प्रतिबु(बु)द्ध<sup>3</sup>पंकजदृशामग्रेसराभूद् भुवि ॥ सावित्री किमहो  
 पति[व]त[र]ता किवायवावधतीत्येवं दा सुचरित्रवर्णन<sup>4</sup>विधौ क्वाति  
 समम्भायता
18. ॥ [ १४ ॥ ❀ ]<sup>5</sup> अजायत सुतस्तस्यानवितो वासवो यथा ॥ खोलेश<sup>6</sup>  
 इति विख्यात ॥ — — — दिवाकरः<sup>7</sup> ॥ [ १५ ॥ ❀ ]<sup>8</sup> किं किं तस्य  
 यशो[म]लं त्रिभुवने स्तुत्य(त्यं)<sup>9</sup> महासुरिभि[यं]स्था-
19. चापि करालखड्गनिहताः कूजंत्वमी गूर्जराः<sup>10</sup> ॥ यंत्राकर्षणनिर्यव-  
 [भ्र बहलफू]त्कार<sup>11</sup>घोरध्वनिप्रस्तेर्मेकलकन्यकापरतटे साढं<sup>12</sup> परं फेरवे<sup>13</sup> ॥  
 [ १६ ॥ ❀ ]<sup>14</sup>
20. अपि च ॥ यश्चकाराचलपुरे चमत्कारास्वदं महत् ॥ मंदिरे मं[दराकारं]  
 स्कारं ओशाङ्गधारिणः ॥ [ १७ ॥ ❀ ]<sup>15</sup> खोल्लपूरामिधं चक्रे [यो]प्र[हा]र-  
 [मनुत्तमं] ( मम् ) ॥ ती-
21. रे पयोण्या त्रि(वि)पुलं<sup>16</sup> त(य)याम्यद्विस्तितानापुरं(रम्) ॥ [ १८ ॥ ❀ ]<sup>17</sup>  
 अप्रहारं तथैवैकं विस्तीर्णं वरदातटे ॥ वाराणसीति विख्यातममितब्राह्मणः-  
 भयं(यम्) [ १९ ॥ ❀ ]<sup>18</sup> किं च बहुना<sup>19</sup> ॥

1. Metre, *Malini*.

2. According to Khare, this is the concluding part of the last line.

3. Khare, °प्रतिबुद्ध°.

4. Khare, °वर्णन°.

5. Metre, *Sardulavikrīḍita*.

6. .. खोल्लेश.

7. The intended reading appears to be विख्यातो रिपुध्वान्तदिवाकरः.

I owe this suggestion to my friend K.V. Sarma.

8. Metre, *Anuṣṭubh*.

9. Khare, स्तुत्यं.

10. Khare, गुर्जराः.

11. .. °-कार.

12. .. साधं.

13. .. -रधैः.

14. Metre, *Sardulavikrīḍita*.

15. Metre, *Anuṣṭubh*.

16. Khare, विपुलं.

17. .. ..

18. Metre, *Anuṣṭubh*.

19. Khare, किं बहुना.

22. देवानयान्यग्रहारा यस्य<sup>1</sup> तिष्ठत्यनेकजः । प्रपाः सत्राणि<sup>2</sup> र[स्या]णि  
वा[प्य]श्च वरवातटे ॥ [२०॥ ॐ ]<sup>3</sup> आरुदेशे तथा चके योग्रहार<sup>4</sup>  
महा[पु]रं( रम् ) । विदुषामाश-
23. यं रम्यं विमले<sup>5</sup> वंजरातटे । [१२१॥ ॐ ]<sup>6</sup> किञ्च<sup>7</sup> ॥ वा(वा)ले<sup>8</sup>  
मालवि वंगि गुज्जरीरि महाहृमीरि<sup>9</sup> नेपालिके<sup>10</sup> मातः कोसलि चोलि हो  
[स]लि तथा तेलुंगिके<sup>11</sup> ।
24. न्तःपुरि ॥ विश्वाद्यो निजरत्नकंकणमणे(णे)<sup>12</sup> भवद्वर्त्तरि<sup>13</sup> यद्वृन्नागिरि-  
भूभृतः प्रलयकुलोलेस्वरो<sup>14</sup> रोषितः ॥ [२२॥ ॐ ]<sup>15</sup> यस्येयं<sup>16</sup> नि
25. जभुजोपाज्जितवि(वि)द्वदसमूहस्य<sup>17</sup> नामावली । विशदमंडलीक<sup>18</sup> दंडनै-  
कयमदंब ॥ दंडवतीकुलमंडलीकसउ(अ)न्तराय<sup>19</sup> ॥ स्वमंड-
26. लभ्रष्टविद्वक्तास्तःपुरायनुन(नः)स्थापनाचार्य<sup>20</sup> ॥ प्रत्यविप्रलयभयमती-  
शरणागतवज्रपंजर ॥ अःरुदनवयोवनघनस्तनीपरनारीस<sup>21</sup> ।
27. होवर ॥ चाहंवदेशाधोदवरपरमारमोजदेवदेशा(शे)स्वर<sup>22</sup> ॥ कलिगराजधरा-  
भयतमाप्राविरोधक<sup>23</sup> । नृपतिघवर ॥ बाणखेटीय<sup>24</sup> हे-

1. Khare, यस्य (य).

2. .. सर्वा(शा)णि.

3. Metre, Anuṣṭubh.

4. .. °ग्रहार(रं).

5. Khare, निर्मले.

6. Metre, Anuṣṭubh.

7. .. किञ्च.

8. Khare, चोले.

9. .. महाहृम्मीरि.

10. .. वेणे भिके.

11. .. तेलुंगिके.

12. .. °मणौ.

13. .. तव- -ति°.

14. .. °यद्वृन्नागिरिभूभुजः प्रलयः कुलोलेस्वरो.

15. Metre, Śārdulavikrīḍita.

16. Khare, यस्येयं.

17. Khare, जराज्य पाजितविद्वदसमूहस्य.

18. .. वि—मंडलीक°.

19. .. स-राय.

20. .. °विप्रकृत्तारः शरण्य-नस्थापनाचार्य.

21. .. °परसुतापरनारीस°.

22. .. °देशेस्वर.

23. .. °वराभयतमाप्राविरोधप्रकर.

24. .. बाणखेटीय°.

28. माडिमां(धा)हिनीमानदलनवक्षिणानिल<sup>1</sup> ॥ तथा [च]<sup>2</sup> कलिकल्मषक्षालन-  
क्षम । सेव्य (?)<sup>3</sup> देशाधीश्वररामपाल-पलायनपरंपराचतुर ॥<sup>4</sup>
29. विधानघोष । वाय्वन्देशीय<sup>5</sup> मंडलीकभुजगकुनिकृतनवनेतेय ॥ विषम-  
तरतोरगल<sup>6</sup> लंकाविभंजनराम ॥ प्रबल—
30. तरनागणशिर(रः) कंदकुटाल ॥ राजबंय(श)मा(मां)र्शल(लि)ग(क)राज-  
पितामह भंमागिरीश्वरा<sup>7</sup> भोरसिहराजलक्ष्मीदेवकुलवनवहनदावानल ॥ गुर्ज-  
न
31. रवरसीहडिशिर(रः)कमलमूल[न]ालोत्पाटनकर ॥ धाराधिपविस(श)व-  
सुमल्लदेवपालमानवनभंजनप्रभंजन ॥ र[ट्ट]पति[क]रवे[म][म \* ]क-
32. र<sup>8</sup>करिप्रवहणतुरगवीची(चि)प्रबलतर<sup>9</sup> रणार्णवनिमग्नवक्षिणनृपतिसेनापृ[ध्वी]  
समुद्ररणमहावराह ॥ विबुधजनमनोमानसराजहं-
33. स ॥ हंसशरविबुकुदचंचनरस<sup>10</sup> प्रस्पट्टिकीर्त्तिसुधा[ध]वलितत्रिभुवनेत्यादि<sup>11</sup>-  
राजावलीविराजमान-धीछोलेश्वरदेवो विज-
34. यते ॥ प्रतापानलसंतापतपिता रिपुचासकाः । सेहिरे नापि तच्चित्रं  
यस्यासिधवजीवनं ( नम् ) [ ॥ २ ३ ॥ \* ]<sup>12</sup> ॥ छ ॥ छ ॥<sup>13</sup> इवानीं घीमता<sup>14</sup> छोले-

1. Khare, °ता(वा)हिनीमानदलनवक्षिणानिल.

2. „ — — — .

3. „ — — .

4. „ °प्रवर.

5. „ निधान — — — — — देशीय°.

6. „ पो(हो)र(य)मल°.

7. „ °वराभीर°.

8. Khare reads *ka* before *ra* in this line, but the stroke for *ka* is quite clear at the end of the last line.

9. Khare, °तप (र)°.

10. Khare, °चंद्रनभस°.

11. „ -दि°.

12. Metre : Anuṣṭubh.

13. „ प्रभाप्यनिर्गतं वाय तपितारिपुचासकाः ॥ सेहिरे पापितच्चित्रं  
यस्याधिपवजीवनं ॥ छ ॥ छ ॥

14. Khare and Tulpule, घीमता.

35. इवरेण सकलेदवरदेवस्य विशेषभोगाय यवा यद्दानं तदेव महाराष्ट्रभाषयात्र  
लिख्यते ॥छ॥छ॥<sup>1</sup> आन्नदेवे<sup>2</sup> लघुवाउ-
36. चौ<sup>3</sup>नाम ग्रामो दत्तः ॥ तथा आ(आं)/वेदेसु केजदेसु<sup>4</sup> ॥ओसदेसु<sup>5</sup> ॥ उबगिरि ॥  
एवं देसो चौबिडि चौसह प्रतिग्रामो<sup>6</sup> बौमूलिक<sup>7</sup> ॥ तथा आन्नपुरे<sup>8</sup>
37. हाटवडी एक ॥ वठार एकु<sup>9</sup> ॥ तथा पु(प)रडी<sup>10</sup> गुरवा सत्र<sup>11</sup> चौय<sup>12</sup> स्वर्ण-<sup>13</sup>  
संबंधे एहि<sup>14</sup> चौदेसी चौबिडि मास<sup>15</sup> प्रतिपाउ<sup>16</sup> कवडेआ<sup>17</sup> ॥ देवासि  
बिडे सह
38. १ ॥ चौदेसी<sup>18</sup> पलेवे<sup>19</sup> बेल<sup>20</sup> एकु सपुण्ड<sup>21</sup> सर्वनमस्य ॥ बिल्वपालिभ तेजा<sup>22</sup>  
पालिचे ३<sup>23</sup> पाटवलोलैसमीप मला १ राहटवडी<sup>24</sup> मला [॥]<sup>25</sup> देवासमी-
39. प<sup>26</sup> मला १<sup>27</sup> तथा पूर्वता मला १<sup>28</sup> एवं<sup>29</sup> मले ७ ॥ हाटी<sup>30</sup> मासिणी प्रति

1. Khare, छ ॥ छ ॥

2. Khare, आन्न (अ)<sup>०</sup>.

3. „ लघुवाउधो.

4. „ तथा वेडे सुकेडांदेउ.

5. „ असि दत्त.

6. „ रघुवेडीगे बिडिवोसह प्रति<sup>०</sup>.

7. Khare has left the first two letters undeciphered. Dikshit reads the first two letters as *ghau* (?) *da* but at the same time concedes the possibility of the first *akṣara* being read as *bau*. Tulpule: बौमूलिक.

8. Khare, आन्न(अ)पुरे.

9. Khare, -डवलोलिक ..... .

10. „ तथा पुर ॥ ; Dikshit: भंवापुर ॥ ; Tulpule, तथा परडी ॥

11. Dikshit, गुरवास७.

12. Khare, °सोम° ; Tulpule: चौय७.

13. Tulpule, सण°.

14. „ leaves it undeciphered.

15. Khare, मात्य°.

16. Tulpule, प्रतिपाओ.

17. „ वातडेआ.

18. Khare, - - देसी; Tulpule: चौ देसी.

19. „ and Tulpule, पालवि.

20. „ and Tulpule, बेल.

21. „ पलसपुणु ; Tulpule, एआ सपुणु.

22. „ has left the 6 letters before ७ undeciphered.

23. „ and Tulpule, पालिचे.

24. „ म१-१- -हरवडी ; Tulpule ; राहटवडी.

25. „ मला- ; Tulpule, मला १.

26. According to Khare, it forms the concluding letter of the last line.

27. Khare, मला-.

28. Khare, मला-.

29. „ पूर्व.

30. „ हा(द्रा)टी(टी).

बोसर<sup>1</sup> ॥ घाणे ६ ॥ आंवा<sup>2</sup>दक्षिणे कामतु<sup>3</sup> १ ॥ तथा पूर्वता कामतु<sup>4</sup> १ ॥  
सायप्रबिलो<sup>5</sup>—

40. ना बोयवा<sup>6</sup> ॥ घासूं पाठीं पांच पोफली<sup>7</sup> ॥ मोवीवावी<sup>8</sup> आसुपाठी  
आडु ॥ कडुबेआ गवता पेडी ॥ पांवडिए विकलिए पाने(?स्ले)  
बोललिए<sup>9</sup> पाने

41. १२<sup>10</sup> ॥ पालेआ फतां सूंक<sup>11</sup> ॥ चाटुकी ॥ आडसी कामतु<sup>12</sup> १ सालिवावी<sup>13</sup> १  
म्हले सेत १ जवलगवी कामतु<sup>14</sup> १ ॥ अणुमात्रं शिवस्वं यो

42. [१] भसा हर्तु<sup>15</sup>मिच्छति ॥ इह [तस्य]<sup>16</sup> कुलच्छेदः [परत्र]नरकं  
वजेत् ॥१॥ [२४ \*]<sup>17</sup> स्ववत्तां परवत्तां वा यो हरेत वसुंधरां (राम्) ॥  
षष्टि वर्षसहस्राणि वि-

43. [ष्टायां] जायते कृमिः<sup>18</sup> ॥२॥ [२५ \*]<sup>19</sup> बहुभिर्वसुधा भुक्ता राजभि  
[ : \* ]<sup>20</sup>सगरादिभिः ॥ यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्) ॥  
॥३॥ [२६ \*]<sup>21</sup> महंशजाः परमही—

44. पतिवंशजा वा पापावपेतमनसो भुवि भाविभूपाः ॥ ये पालयन्ति मम

1. Khare, प्र — — — — ; Tulpule, प्रतिबोसर.

2. „ आंत्रं; Tulpule, आंवां°. 3. Khare, कामत.

4. „ कामड.

5. „ माय प्रबिलो; Tulpule, सोमप्रतिलो.

6. „ — — वा.

7. „ आंत्रगण पोफला. The remaining part of the line has been left undeciphered by Khare.

8. Tulpule, गांवी दानो.

9. Tulpule, दामणिए.

10. Dikshit, १६. Tulpule reads 12, but gives 10 in his translation of the Marathi portion. *Vide op. cit.*, p. 121.

11. Khare, गूक.

12. Khare, —मड.

13. „ सालिवाहा.

14. „ घामड.

15. „ हर्तु.

16. „ — — .

17. Metre, *Anupubh.*

18. „ क्रिमिः.

19. „ „

20. „ राजभिः.

21. „ „

धर्ममिमं समग्रं तेषां मया विरचितोऽञ्जलिरेव मूर्ध्नि ॥४॥[२७ छ]<sup>१</sup>  
छ ॥ छ ॥<sup>२</sup> श्री

45. ॥ स्वस्ति श्री सकु<sup>३</sup>संवत् ॥११५०॥ सखंधारिणि<sup>४</sup> संवत्सरे ॥ श्रीमता  
लोलेश्वरेण प्रासादो रचितोऽयम् ॥ लिखितं<sup>५</sup> तच्छ्रीकरण-पंडितरामेण<sup>६</sup> ॥  
मं—
46. गलं<sup>७</sup> महाश्रीः शुभं भवतु ॥ श्री श्री श्री श्री श्री स्वस्ती श्री मेदिनीचे  
आधिवाणिज्ये<sup>८</sup> सानुगु नो(वा)व<sup>९</sup>सरेसाते हाच पुभु नाए वय] कंडार-
47. णघले<sup>१०</sup> भुजंडलिया<sup>११</sup> विताणि यदा आमूलार्थं सेवटि<sup>१२</sup> कंडारलि<sup>१३</sup> ॥ श्री ॥

1. Metre, *Vasantatilaka*.

2. Khare, छ ॥ छ ॥

3. Khare, शक°.

4. Tulpule, सखंधारिणि.

5. „ लिखितं.

6. Khare, — — — ; Tulpule, °सुतेण.

7. Tulpule, °गल.

8. Tulpule, आधिवाणिज्ये.

9. „ नाव.

10. „ °दीघले.

11. „ भुजंडलिया.

12. The reading is somewhat doubtful.

13. This is the only word in this line read by Khare.





### III

## THE YŌGĒŚVARĪ TEMPLE INSCRIPTION OF KHŌLĒŚVARA

This inscription was first noticed by James Burgess who found it covered with whitewash and otherwise damaged so that parts of it had become illegible.<sup>1</sup> It was first published with an introductory note and free rendering in Marathī, but without facsimile, by G. H. Khare.<sup>2</sup> In view of its historical value it is edited here afresh from estampages kindly made available by M. G. Dikshit. The inscribed slab is built into the western wall of a structure known as Chaubhara at Ambe. The slab measures 2' 8" high by 2' 2½" broad. There are altogether forty-one lines of writing, each line comprising between fifty and sixty letters. The average size of individual letters is about ¼" broad by ½" high. Being exposed to the inclement weather for over seven centuries, some *akṣaras* have become illegible. On the whole, however, the inscription is fairly well-preserved.

The characters belong to the Nāgarī alphabet of the thirteenth century A. D. As regards palaeographical features, most of the observations made in connection with the preceding record are equally applicable in the present case also. The following additional remarks may, however, be made. The letters are not so neatly formed as in the previous inscription, probably because the scribe was not quite efficient in his work. The *prsthamaṭras* are employed throughout, the solitary exception in a long record of forty-one lines being *cakrē* at the end of l 25. The medial *ā* normally takes the form of a vertical stroke to the right of the letter in question, but in one case (*prāpta*<sup>2</sup>, l 5) a top-stroke is employed for the same purpose. As a rule, the medial *u* is added at the bottom of a letter, but in one place (*mṛtyu*<sup>2</sup>, l 5) it is in the form of a side-stroke (—) attached in the middle of

---

1: *ASW*, III, p. 49.

2: *SMHD*, I, pp. 63-76.

the *akṣara* on its proper left. The letter *b* has a notch in its left limb, there being no example of *b* with a cross-bar as in the preceding record.

Except for the concluding words referring to the engraving of the record which are in Marathi, the whole inscription is in Sanskrit, and but for the initial salutation to the god Vighnarāja (Gaṇapati), the words *api ca* in l 25 and *kiṃ vahuna* in l 27 and the concluding portion giving the names of the writer and the engraver, the whole epigraph is in verses composed in various metres. There are altogether forty-two stanzas.

As for orthography the following points deserve notice. At one place, viz. , *tribhuvan°*, l 34 *r* is used for *ri*. Sometimes *v* is used in place of *b*, e. g., *lamvōdara*, l 10, *prativuddha°*, l 20, and *vice versa*, as in *°sarbāṅga*, l 13. Likewise, there is a confusion between *s* and *ś*, e. g., *subhraiḥ* for *śubhraiḥ*, l 8, *sama°* in place of *śama°*, l 13. *Ṇ* is nowhere employed, and even when it is indispensable, the writer has avoided it at the cost of correctness, as in *śāmr̥ga°* in place of *śārṅga°*, l 25. The verses are numbered. Except for the *danḍas* at the end of verse-halves, verses and sentences, no punctuation mark is employed. Even when a word or part thereof has been twice engraved by mistake, no mark is used to cancel the redundant letters as in *°kanyakanya*, l 24.

The record is not dated, but as it refers to the temple of Sakalēśvara, it must be later than the preceding inscription which records the construction of and gifts to the temple. Like the previous record, it belongs to the time of the Yādava king Siṅghaṇa and his general Khōlēśvara. It aims at recording the construction by Khōlēśvara of a temple dedicated to the goddess Yōgēśvarī and the grant of the village Talaiṇi to it.

The inscription commences with the salutation to the god Vighnarāja (Gaṇēśa) in a prose formula and a verse invoking the blessings of the same god (v. 1). This is followed by two stanzas eulogising some of the more important conquests of Siṅghaṇa (vv. 2-3). We are next introduced to his general Khōlēśvara (v. 4) and his headquarters, Āmrapura (modern Ambe), the provenance of the inscription (vv. 5-12). Verses 13-22 furnish an account of his descent on both the sides. Then follows a detailed narrative of Khōlēśvara's military and cultural achievements (vv. 23-41). The concluding verse (42) gives

us information about the author of the record, followed by the prose portion mentioning the writer and the scribe (l 41).

As we have seen above,<sup>1</sup> the preceding inscription mentions the names only of the writer and the scribe, the name of the author being conspicuous by its absence. We are fortunate in having the name of all the three functionaries in the case of the present epigraph. It was composed by a Brāhmaṇa physician and poet named Mādhava, son of Bhaṭṭa Dhanēśvara of the Viṣṇuvṛddha gōtra<sup>2</sup> and the Taittiriya śakha (of the *Yajurveda*). It was written by one Trilōcana and engraved by one Sēmā Prabhu. Thus, there were three stages in the preparation of an inscription: composing, writing on the stone or metal for the guidance of the scribe, and engraving.

Although the main object of the inscription is to record the building of and the grant of a village for the temple of Yogēśvarī at Ambe, the major portion of the record constitutes a grandiloquent eulogy of Khōlēśvara and his master Śīṅghaṇa. The same is the case with the preceding inscription. The present epigraph is actually styled *prāśasti* by its author (v. 42):

About half the number of stanzas in this inscription are common to the previous epigraph.<sup>3</sup> Many of them are also found in No. 1.<sup>4</sup> These verses are of inestimable help in restoring the missing portion of the last inscription. However, a comparison of these stanzas will reveal that in a few cases there are differences of isolated words<sup>5</sup> and spellings.<sup>6</sup>

1. See *supra*, p. 8.

2. It is interesting to note in this connection that the *Vakāṣakas* were also Brāhmaṇas of the Viṣṇuvṛddha gōtra. The Brāhmaṇas of Taittiriya śakha are found in large numbers in the Deccan and South even now.

3. This may perhaps indicate that the author of both these inscriptions was the same.

4. As stated in connection with Inscription No. 1, the twenty-two verses found in it are identical with the corresponding portion of the present inscription.

5. E.g., *vimala-bahula-kṛttir-dhīmatam*, l 19, in place of *vimala-bahula nītir-dhīmatam*, l 15 of the previous inscription.

6. E.g., *Gurjjarō jarijaratvaṃ*, l 3, in place of *Gurjarō jarjaratvaṃ*, l 4, of the last inscription.

The two stanzas describing Siṅghaṇa's conquests and most of those eulogising Khōlēśvara's achievements are also found in the Sakalēśvara temple inscription and their contents have been discussed in connection with it. They need not be repeated here.

The present inscription mentions only one new military exploit of Khōlēśvara not known from the last record, viz., that he brought a maddened elephant of Kaliṅga origin from Cakrakōṭa, the ancient capital of the Nāgas ruling in the former Bastar State. In the absence of more evidence on the point it is not possible to ascertain the nature of this exploit.<sup>1</sup>

An interesting feature of this inscription is a long, eulogistic account of Āmrapura, modern Ambe Jogai, the headquarters of Khōlēśvara (vv. 5-15). We are told that it was an ornament of the earth, comprised many *janapadas* and was adorned by many gardens. The town was an extensive one, its beauty being enhanced by numerous buildings. It was surrounded by a lofty rampart wall (*prākāra*) and a moat (*parikha*) and shone with enormous prosperity. It was beautified by tastefully decorated mansions. Here were situated the temples known as Kēdārēśvara, Ambarēśvara, Māpikyēśvara and Sakalēśvara adorned with glittering gems, little tinkling bells, *tōraṇas* and flags fluttering on their tops; they were crowded by a multitude of devotees and penance-observers. There was also a sky-scraping temple dedicated to the long-bearded god (*i. e.*, Gaṇēśa). Its crossways were incessantly resorted to by multitudes of travellers fatigued by journey. The courtyards of houses were slightly sprinkled with saffron-water and houses beautified with decorative designs in various colours (*raṅgamālikās*) formed of rows of pearls and rubies. Much of this description is indeed very general and of the *varṇaka* type intended to suggest the prosperity of the capital. The only piece of historical information relates to the presence of the temples mentioned above. Of these, the construction of and grants to the Sakalēśvara temple form the main purpose of the last inscription.

---

1. Khare thought that verse 33 of this record contained reference to Khōlēśvara's victory over a Nāyaka king (*SMHD*, I, p. 70). But according to our reading of the relevant portion (*kyiō = 'pahṛiya sarvasyaṁ c-āvanīpa vanī-pakāḥ*), there is no mention at all of any Nāyaka king and the verse states in a general manner that Khōlēśvara having deprived a ruler of the earth (*avanīpa*) of all his belongings made him a protector of the forest (*vanīpaka*), *i. e.*, drove him away to the forest.

From the tenor of its description the temple of Yŏgĕśvarĭ built by Khŏlēśvara appears to have been an imposing structure. It is said to have resembled the peak of the divine mountain (*i. e.*, Meru), an expression evidently suggestive of its great height. It was adorned with golden *kalaśas*. Khŏlēśvara endowed the temple with beautiful golden ornaments set with a variety of precious stones, and granted the village Talaiṇī to it. The goddess Yŏgĕśvarĭ is naturally eulogised very fervently. Thus it is said that her praises were sung by Īśa (Śiva), Viṣṇu, Śakra and other gods in wonder-inspiring prose and verse. Her attendant spirit (*cara*) is represented as dancing in the courtyard of the temple (vv. 38-40). This shows the great popularity of the Mother Goddess cult at Ambe which came to be known as Ambe Jogai in allusion to the goddess Yŏgĕśvarĭ. It is noteworthy in this connection that Ambe was a centre of the Yŏginī cult even prior to the time of Khŏlēśvara. This is indicated by the Ambe inscription of Udayāditya, dated A.D. 1144, which refers to the place as Ambā and states that the *vajra-daṇḍa* of the Yŏginīs may befall one who might obstruct or revoke the grant made by Udayāditya.<sup>1</sup>

Other pious acts of Khŏlēśvara are also recorded. Those which have already been referred to while dealing with the preceding epigraph need not be repeated here. According to the present inscription, Khŏlēśvara excavated a huge tank resembling a river in Dhāraura-*deśa* and constructed a temple of Viṣṇu<sup>2</sup> and enlarged a temple of Vināyaka (v. 41).

As for the localities mentioned in our inscription, Talaiṇī may be identified with the village of Talaṇī in the Bhir District.<sup>3</sup> But we cannot be sure on this point as the boundaries of the donated village are not mentioned. Dhāraura-*deśa* where Khŏlēśvara got a tank excavated probably denotes the region round Dhārūr in the Bhir District. It is mentioned under the name Dhāraūra-*viṣaya* in the Dharur plates of Raṣṭrakūṭa Gŏvinda III, dated Śaka 722.<sup>4</sup> Other localities have already been identified in connection with the Sakatĕśvara temple inscription.

1. Vide *SMHD*, IV, p. 61, text-line 10; Tulpule, *op. cit.*, p. 36.

2. Is it the same as the temple of Śārṅgadhārī at Acalapura?

3. The *Mahārāstra-grāma-sūcī* mentions a village of this name in the Bhir District.

4. *EI*, XXXVI, p. 254, text-line 43.

TEXT

1. जों नमो विजराजाय ॥ यस्वास्थोन्नतकुंभमंडलगतिसद्वररक्तोदरे सव्यः  
कंदलिवाल<sup>१</sup>मूलवरतो व(व)त.<sup>२</sup> करे भासते<sup>३</sup> ॥ हेलालोडित-
2. मोडकाप्ररुवनः शुंडाप्रभागे स वो भूपाद्वैभवतो<sup>४</sup>सुतः प्रतिदिनं विन्नोद्य-  
विच्छित्तये ॥१॥<sup>५</sup> अस्ति ध्वस्तसमस्तवैरिविसरप्रौढप्रतापा-
3. नलः कंदवेतविगंतकीर्त्तिरमलः श्रीसिघण<sup>६</sup>क्षोणिपः ॥ येनाहारि हरीभ-  
संभृतमतिस्फीतं समस्तं क्षणाद्राज्यं प्राज्यमथाज्यं(ज्जु)नस्य<sup>७</sup>दलिता धारा
4. धराभूषणं(णम्) ॥२॥<sup>८</sup> तेलंगो येन नीतो निघस(न)<sup>९</sup>मतिबलो गुज्जरो  
जज्जंरस्वं केशिः केशापनोदं<sup>१०</sup>परिजनसहितो होसलः पल्वलोमः ॥ चोडः  
कोडं पयो-
5. धे रणभूवि सुभटो<sup>११</sup>मृस्युकालं न्कालो<sup>१२</sup>गोडः क्रीडानिरस्तः<sup>१३</sup> कृत इह  
सहसा प्राप्तविष्कस्तुस्वकः(ष्कः)<sup>१४</sup>॥३॥<sup>१५</sup>तस्सैव्याधिपतिर्यशोभिषसति(तिः)  
प्राप्तप्रतापो(पो)न(न)ति-
6. विश्वालकृतिरुत्व(स्व)णा<sup>१६</sup>नलमतिः पुण्यंकमूर्तिः<sup>१७</sup>स्थितिः<sup>१८</sup> ॥ सोजभ्या-  
मृतवारिधिर्गुणनिधिर्भो<sup>१९</sup>महर्षा युधि ध्वस्ताहंमतिसं(स)न्निधिः<sup>२०</sup>  
विजयते खोलेश्वर<sup>१</sup>-

1. Khare, सपंकंदलिवाल°.

2. Khare, दतः.

3. " भ्राम(ज)ते.

4. " °दे(दै)भवतो°.

5. Metre, *Sardulavikrīḍita*.

6. " श्रीसिघणः.

7. Khare, °मथा जनस्य.

8. Metre, *Sardulavikrīḍita*.

9. " निघन°.

10. Khare, केशापनोदं(डः).

11. " सुत(म)टो.

12. " तृ(त्रि)कालो.

13. " °निरस्त(स्तः).

14. " दिक्षुस्तुस्वकः(ष्कः).

15. Metre, *Sragdhara*.

16. " °रुत्वणा°.

17. Khare, पुण्य(ण्यै)कमूर्तिः.

18. " स्थि(स्थि)तिः.

19. " °र्भोमो(ष्मो).

20. " °हमरिमंत्रिधि(धी)त्रि°.

21. " खोलेश्वर(रः).

7. क्षमापतिः ॥५॥<sup>1</sup> यस्य चाव(चास्त्र)पुरं ह्येत(त)न्नगरं<sup>2</sup> भूषणं भुवः ॥  
नानाजनपदाकीर्णं<sup>3</sup> नानारामोपशोभितं( तम् ) ॥५॥<sup>4</sup> यदं(व)न्तद्वर्म्-  
मस्तोकं<sup>5</sup> विशालं शालशोभितं( तम् ) ॥ उच्चं(च्च)-
8. प्राकारपरिखाभूरिभरवमासुरं( रम् ) ॥६॥<sup>6</sup> विचित्रैरत्न [ सं \* ] क(का)  
शौरितश्चेतश्च<sup>7</sup> मंडितः ॥ हृष्यै<sup>8</sup> रम्यतरैः<sup>9</sup> सु( शु )भैः<sup>10</sup> समंतादुपशोभितं  
( तम् ) ॥७॥<sup>11</sup> स्फुरं( र )न्मणिरणक्षु( त्क्षु )द्र<sup>12</sup>घं-
9. टिकातोरणध्वजोः(जैः) ॥१३ सो(सो)ध<sup>14</sup>मस्तकविन्यस्तपताकादोलनैरपि  
॥८॥<sup>15</sup> अन्तराधकघाततपोधनशतावृतैः ॥ केवारावरमाजिषयसकलेश-
10. सुरालयैः ॥९॥ \* ]<sup>16</sup> यत्र भाति नभोर्दिव्यचुम्बिलंबो(बो)वरालयं(यम् ) ॥<sup>17</sup>  
चतुः(तु)प(प्य)थे<sup>18</sup> यद्यथांतं(त)<sup>19</sup>सायैरनिशमाभितं( तम् ) ॥१०॥<sup>20</sup> यत्र  
कुकुमनिष्यंदमंदसं[सि]वतचत्वरः<sup>21</sup> ॥ गूहा मो-
11. वितकमाजिषयश्चेनिमद्वंगमालिकाः ॥११॥ \* ]<sup>22</sup> यत्र वाति मरुत्कुल-  
पंकजामोदमेदुरः<sup>23</sup> ॥ नित्यं मुग्धवधूधैर्यहर[ : \* ] स्मरविषद्वंनः<sup>24</sup> ॥१२॥<sup>25</sup>  
तस्याधुनाद्विजवरप्र-
12. वरस्य राजचंच<sup>26</sup>च्छिरोमणिविघ्णपदद्वयस्य ॥ लोलेदवरस्य नयशास्त्र<sup>27</sup>-

- |                                     |  |
|-------------------------------------|--|
| 1. Metre, <i>Sardulavikrīḍita</i> . | 2. Khare, द्योतंन्न(न)गरं.               |
| 3. " °पदाकीर्णं (र्णं).             | 4. Metre, <i>Anuṣṭubh</i> .              |
| 5. Khare, यदन्त-ग्न मस्तोकं.        | 6. " "                                   |
| 7. " विचित्रैरत्नकंशैभिः- - - -.    | 8. Khare, हृष्यं (म्यं)°.                |
| 9. " रम्यतरैः.                      | 10. " शुभैः.                             |
| 11. Metre, <i>Anuṣṭubh</i> .        | 12. " °रणक्षुद्र°.                       |
| 13. Khare, °ध्वजैः.                 | 14. " सोध°.                              |
| 15. Metre, <i>Anuṣṭubh</i> .        | 16. Metre, <i>Anuṣṭubh</i> .             |
| 17. Khare, लंबो°.                   | 18. Khare, चतुःपथे.                      |
| 19. " थांतं(तैः).                   | 20. Metre, <i>Anuṣṭubh</i> .             |
| 21. " संच सं-कचत्वरः.               | 22. " "                                  |
| 23. " °सेदुरः.                      | 24. Khare, शुद्धवधूधैर्यहरस्मरविषद्वंनः. |
| 25. Metre, <i>Anuṣṭubh</i> .        | 26. " °वंच°.                             |
| 27. Khare, °साधु°.                  |  |

विचारवारवातुयंमुज्ज्वलगिरोः(रः)<sup>1</sup>क्रियते प्रशस्तिः ॥१३॥<sup>18</sup> हरचरण-  
सरोजाराध-

13. नैकाग्रदृष्टिः स(श)म<sup>3</sup>दमनिगमादिक्षीणसर्वा(र्वा)ग<sup>3</sup>दृष्टिः ॥ विदित-  
परमत्त्वनानागतातीतवेत्ता जयति ललितकीर्तिर्मुद्गलाख्यो मुनीन्द्रः ॥१४॥<sup>4</sup>  
नेतुमभ्या-

14. गतेष्वप्यं यस्यातिष्यमतध्यतां(ताम्) ॥<sup>5</sup> दुर्वासाः सस्व(स्व)मासाद्य  
प्रसादमकरोऽपुनः ॥१५॥<sup>6</sup> वंशेभूतस्य सर्वप्रवरगुणगण<sup>7</sup>इलाघनीयस्वरूपो  
विप्र [ : \* ] श्री भाट्टदेव-

15. स्त्रिभूवनसृजनस्तो(स्तो)मविश्वासभूमिः ॥ तस्माद्विख्यातकीर्ति<sup>8</sup>-  
विमलमतिरुवा(वा)रो<sup>9</sup>नवस्त्वामिदेवः सीमासीजस्यसिन्धोस्त्रिजगति  
विदुवा(वा)जंग(ग)मः कल्पवृक्ष [ : \* ]<sup>10</sup>

16. ॥१६॥<sup>11</sup> ततः प्रसिद्धा(डो)मलपुष्पमूर्ति<sup>12</sup>स्त्रिदिक(क)मो<sup>13</sup>जायत  
विप्रवर्यः ॥ यदुद्भूयादुंबरपंकितकाङ्क्षः सर्वोपहारो विमलो बभूव ॥१७॥<sup>14</sup>  
त्रिविक्रमसूतस्या-

17. स्य विक(क)म(मा)कां(का)त<sup>15</sup>भूभुजः ॥ मातृवंशमतो वक्षे(व्ये)सद्गुणोद्य-  
महोदधेः ॥१८॥<sup>16</sup> कश्यपाख्यस्य वंशो(शे)भूभूमहर्षमंहतां वरः ॥ गोविदो  
नाम शिष्टानामप्रः(प्रः)क-

18. त्याणभूभुजां(जाम्) ॥१९॥<sup>17</sup> वासुदेवोमवत्तस्माद्वासुदेवाचने रतः ॥ विद्या-  
विनयसंपं(प)न्नः<sup>18</sup> सत्यधर्मपरायणः ॥२०॥<sup>19</sup> द्विजकुमुदसुधाशुष्याक्षतां  
कल्पवृक्षो

1. Something like °प्रोज्ज्वलगिरः appears to be the intended reading.

1a. Metre, *Vasantatilaka*.

2. Khare, क्षम°.

3. „ °सर्वार्ग°.

4. Metre : *Malini*.

5. Khare : — गतस्ये — —रन्यानिष्यमतस्पर्नां.

6. Metre, *Anuṣṭubh*.

7. Khare, °गण(णः).

8. Khare, °कीर्ति°.

9. „ °रुदारो°.

10. „ कल्पवृक्षः .

11. Metre, *Sragdhara*.

12. „ °मूर्ति°.

13. Khare, °स्त्रिदिकमो°.

14. Metre, *Indravajra*.

15. „ विक्रमकांत°.

16. „ *Anuṣṭubh*.

17. Metre, *Anuṣṭubh*.

18. Khare, संपं(प)न्नो.

19. „ „

19. विमलबहुलकीर्तिर्धोमता<sup>1</sup>मप्रगण्यः अरिकरिगणसिंहो वासुदेवात्मजोमूत्तकल-  
गुणनिधानं निवदेवामिधानः ॥२१॥<sup>२</sup> तस्माद्रूपवती सती शक्ति(शि)  
कला<sup>३</sup>-
20. लावण्यमुद्रास्पवं(दम्) ॥ चंद्राख्या प्रतिवृ(वृ)द्ध<sup>४</sup>पंकजदृशामप्रेतराभूद् भुवि ॥  
सावित्री किमहो पतिव्रतरता क्रियाववाहवती<sup>५</sup>स्त्वेवं या सुचरित्र-  
वर्णनविधौ
21. ख्याति समभ्यागता ॥२२॥<sup>६</sup> तस्यामद्भुतवीर्यविक्रमधरः खोलेश्वर(रः)  
श्मासुरो नीत्याचारविचारनिर्मलगिरामप्रेसरोजायत ॥ विश्वामित्र  
इवापर<sup>७</sup>-
22. स्त्रिभुवनी<sup>८</sup> नि(नि)र्मातु<sup>९</sup>मीशस्तथा शक्त्यागस्त्य इवाखिलारिजलधी-  
म्पातुं प्रभूयः क्षणात् ॥२३॥<sup>१०</sup> प्रचुर<sup>११</sup>विमलवृद्धिः प्राप्तसर्वव(प्र)सिद्धिः-  
(द्धि)<sup>१२</sup>विदलितव(प)रसैन्यः स<sup>१३</sup>-
23. ज्जनन्यस्त दैन्यः ॥ जयति सलितमूर्ति<sup>१४</sup>विश्वविख्यातकीर्ति<sup>१५</sup>स्त्रिभुवन-  
कृतमानः खोल्लदेवामिधानः ॥२४॥<sup>१६</sup> किं किं तस्य यशोमल[त्रि]भुवने  
स्तुत्यं महा-
24. सूरिमयस्याद्यापि करालखड्गनिहवाः(ताः)कूर्जस्थमी गूर्जराः ॥ सं(पं)-  
प्रा<sup>१७</sup>कर्षणनिर्वं(यं)दस्त्रबहुलफे(फू)का(त्का)र<sup>१८</sup>घोररुचनित्रस्तमंकलकन्य  
कन्य(मेकलकन्य)कापरत-

1. Khare, °नीतिर्धोमतां(ता).

2. Metre, *Malini*.

3. „ शशिकला.

4. Khare, प्रतिवृद्ध°.

5. „ °रुन्धती°.

6. Metre, *Śardūlavikrīḍita*.

7. „ इवापरो(र)°.

8. Khare, त्रिभुवनं.

9. „ निर्मातु°.

10. Metre, *Śardūlavikrīḍita*.

11. „ प्रवर°.

12. Khare, °सर्वस्व(प्र)सिद्धिः(द्धि)°.

13. According to Khare, this forms the first letter of line 23; but the stroke for *sa* is quite clear at the end of line 22.

14. Khare, °विमलमूर्ति°.

15. Khare, °कीर्ति°.

16. Metre : *Malini*.

17. „ यंता°.

18. Khare, °निर्वंदभ्रबहुल- कार°.

25. टे साद्वं परं फेरधैः<sup>1</sup> ॥२५॥<sup>2</sup> अपि च ॥ यश्चकाराचलपुरे चमत्कारास्पदं  
महत् ॥ मंवरं मंदराकारं स्फारं श्रीशार्गं(शाङ्गं)धारिणः ॥२६॥<sup>3</sup>  
खोल्लू(ल्ल)पु(पू)रामिध(धं)<sup>4</sup>चक्रे
26. योप्रहारमू(म)मू(नु)त्तमं(मम्)<sup>5</sup> । तीरे<sup>6</sup> पयोष्या विपुलं त(प)यान्धं(ध्य)-  
ह(ढ)स्तितापुरं( रम् ) ॥२७॥<sup>7</sup> अग्रहारं तथैवेकं<sup>8</sup> विस्तीर्णं<sup>9</sup> व(व)रदातटे<sup>10</sup> ॥  
वाराणसी(सी)तिविश्यात्तममितवा(वा)ह्याणा-<sup>11</sup>
27. अयं( यम् ) ॥२८॥<sup>12</sup> किं व(व)हुना<sup>13</sup> [ ॥ \* ] देवालयान्यग्रहारा यस्य  
तिष्ठत्य(त्य)नेकशः<sup>14</sup> ॥ प्रपा(पाः)तत्राणि रम्यानि(णि)<sup>15</sup>वाप्यश्च  
वरदातटे ॥२९॥<sup>16</sup> चाहंदा<sup>17</sup>श्रीशिवरो येन जितः
28. संग्रामभूमिषु ॥ भोजदेवामिधः ऋद्धः चतुरंगबली(ला)न्वितः । [ ॥ \* ] ३०॥<sup>18</sup>  
भानीतो मत्तमातंग(गः)कलिगश्चक्रकोटवः(तः)<sup>19</sup> । प्रतिषेधकृतामंतं(मन्तं)<sup>20</sup>  
विधाय वि<sup>21</sup>.
29. धिवदने ॥३१॥<sup>22</sup> रामपालो द्विपस्कालः करालकरबालतः ॥ पलां(ला)-  
यनपरो<sup>23</sup> येन कृतो वाराणसीशिवरः ॥३२॥<sup>24</sup> छेदितं येन सहसा नागस्य

1. Khare, -रधैः .

2. Metre, *Sardulavikridita*.3. Metre, *Anuṣṭubh*.

4. Khare खोल्लपूराभिधं.

5. Khare, योप्रहारं(र)मनुत्तमं.

6. „ तीरे.

7. Metre, *Anuṣṭubh*.

8. „ तथात्वेकं.

9. Khare, विस्तीर्णं.

10. „ वरदातटे.

11. „ °वाह्याणा°.

12. Metre, *Anuṣṭubh*.

13. „ किं बहुना ॥

14. Khare: यस्य(य)ति(ति)ष्ठ(ष्ठं)त्यनेकशः .

15. „ रं(र)म्पानि.

16. Metre, *Anuṣṭubh*.

17. „ चाहंदा°.

18. „ „

19. „ °मातंगधकलिगः सुष्ककोटरः (रे).

20. „ कृतान्तं तं.

21. According to Khare, this forms part of the next line ; but the letter is clear at the end of line 28.

22. Metre, *Anuṣṭubh*.

23. Khare, °पलायन°.

24. „ „

30. शिरो रणे ॥ कृतोपहृत्य सर्वस्वं चावनीषो वनीषक.<sup>1</sup> ॥३३॥<sup>2</sup>  
 तोरगल्लामिषं<sup>3</sup> दुर्गं यो ममर्दं<sup>4</sup> क्षणं दलं(बलात्) ॥ यत्तु मत्तक्षिती-  
 शानामासीदप्राहृतं गतं( तम् )
31. ॥३४॥<sup>5</sup> यस्याघातमयेन भूतलपरा<sup>6</sup> भूषा भजंते गिरि(रिम्) । केचिद्भूमि-  
 गृहाणि वेश्मसु कवल्लो(?)हानि<sup>7</sup> वेदमानि च ॥ किचान्ये चरणाप्रधावम  
 (न)<sup>8</sup> विवहा-
32. सं निजं कुर्वते तं मुक्तं(वत्)स्थितमाबभञ्ज सहसा भंगादिभूषं<sup>9</sup> भुवि ॥३५॥<sup>10</sup>  
 गूर्जराञ्जजंरीकृत्य<sup>11</sup> सं(स)म्मिकृत्य<sup>12</sup> शिरः क्षणात् ॥ भृगुकच्छाधिपः(प)-  
 स्यादधो स्तंभो ये-
33. नाधिशोपितः ॥३६॥<sup>13</sup> किं शीघ्रं वर्णनीयं सकलरिपुजनानंदकंदापहारी-  
 त्योदायं वा किमस्याधिनममितथनादृतेन<sup>14</sup> तुल्यं प्रकारि ॥<sup>15</sup> किं वा दे-
34. बाचंनादिप्रति<sup>16</sup> दिनमखिलाधोघसंपादिवारि स्फुजंस्तेजोयथा किं तृ(त्रि)  
 भूषनभवतो सा(त्सा)रि<sup>17</sup> लोलेश्वरस्य ॥३७॥<sup>18</sup> तेनेदं सुरशैलशृंगसदृशं दे-
35. बालय(यं)निर्मितं( तम् ) यत्रारो[ पित ] हैमरं(र)म्मकलशब्दाजेन शक्ति-  
 त्रयं(यम्) ॥ आविर्भूतमिवाववाप्त<sup>19</sup> भृजां त्र(य)ह्य<sup>20</sup> त्रयं बाधुना यस्कांस्या  
 भूषनत्रयोत्व(त्व)णं<sup>21</sup> मलं
36. घाते नृशं नृक्षयते<sup>22</sup> ॥ [ ३८ ॥\* ]<sup>23</sup> विभूषणानि हैमानि नानारत्नमयानि च ॥

1. Khare : क्षतोपहृत्य सर्वस्वं चावनीषो च नायकः .

2. Metre, Anuṣṭubh.

3. Khare, तोरगल्ला°.

4. Khare, ममर्दं.

5. Metre, Anuṣṭubh.

6. .. भूतलपरा.

7. Khare, करल्लोहानि.

8. .. किं चान्येन रणाप्र- - .

9. .. - - त्वितमानभञ्जसहसा भंगादि भूषं.

10. Metre, Śardūlavikrīḍita.

11. Khare : गूर्जराञ्जजंरीकृत्य.

12. Khare, संनिकृत्य.

13. Metre, Anuṣṭubh.

14. .. °घनादृतेन.

15. Khare, प्रकारो.

16. .. °प्रति°.

17. .. त्रिभूषनभवतोत्सारि.

18. Metre, Śragdhara.

19. .. स्तुत°.

20. Khare, ब्रह्मत्रयं.

21. .. °त्वण°.

22. .. - - - भयात् .

23. Metre, Śardūlavikrīḍita.

- ददो देव्यै तथा ग्रामं तल्लणीति च - कृतं ( तम् )<sup>1</sup> ॥३६॥<sup>2</sup> यामीशः<sup>3</sup>  
कमलासनो<sup>4</sup>
37. मधुरिपुः [शका]दयोग्ये<sup>5</sup> सूरः स्तुन्वत्यवभुतगद्यपद्यविलसद्वाग्निः प्रगल्भा-  
मिला(माम्)<sup>6</sup> ॥ भवत्या भूत इवांगनापरिरणत्संनूपुरो यदचरो<sup>7</sup> नृत्यं(त्य)  
त्य(त्यं)-
38. गणमंडपे भवतु सा योगेश्वरी वः श्रिये(यं) ॥४०॥<sup>8</sup> प्रासाद(व)सकलेश्वरस्य  
रचितो धारो<sup>9</sup>रदेशे सरिन्मर्माभास्य व(?)विलोलवीचिनिकरं पु(पु)<sup>10</sup>.
39. ण्ण(ण्णं)ते(त)टाकं कृतं(तम्)<sup>11</sup> ॥ विष्णोरायतनं ता(तं)या च विततं निर्माय  
वैनायक( कः )<sup>12</sup>प्रासाद( वः ) प्रगुणीकृतोयमखिलं( लः )<sup>13</sup>लोलेश्वरेपाधुना  
॥४१॥<sup>14</sup> सद्धंछो
40. भिषगप्रणी [ : \* ] कविवर[ : \* ] श्रीमाधवो विप्रराडस्त्रे<sup>15</sup> विक(क)म-  
द्वत(वद)<sup>16</sup>केलिविपुलां चक्रे प्रस(श)स्ति<sup>17</sup> शुभां( भाम् ) ॥ पुत्रो  
मृदघनेश्वरस्य सुमतो(तेः)<sup>18</sup> श्रीविष्णुद्वय<sup>19</sup>
41. यो वंशजायत शाकया विमलया यस्तैत्तिरीयः कृती ॥४२॥<sup>20</sup> स्वस्ति  
श्री त्रिलोचनेन लिखितं( तम् ) ॥ सेमभा प्रभुता र्णे कांडारिली<sup>21</sup>

1. Khare, - कृतं.

2. Metre, *Anuṣṭubh*.

3. „ यामीशं.

4. Khare, कमलामलां.

5. „ - - ये ये.

6. „ °द्वाणिः प्रगल्भा निजां(जा).

7. „ °राषाष्टिरो(रा).

8. Metre, *Śardulavikrīḍita*.9. „ धारो<sup>०</sup>.10. „ °नर्माभा-व[ - ]विलोलवीचिनिकरशृ<sup>०</sup>.

11. °ण्वत्ये(त्यं)-कं कृतं. Khare takes all this portion as forming part of line 33.

12. Khare, वैनायकं.

13. Khare, °मखिलं.

14. Metre, *Śardulavikrīḍita*.

15. „ °ट्(-)शे.

16. Khare, विक्रम स(शं)क<sup>०</sup>.

17. „ प्रशस्ति.

18. „ सुमतोः .

19. „ °वदस्य.

20. Metre, *Śardulavikrīḍita*.

21. The reading of this portion is extremely doubtful.



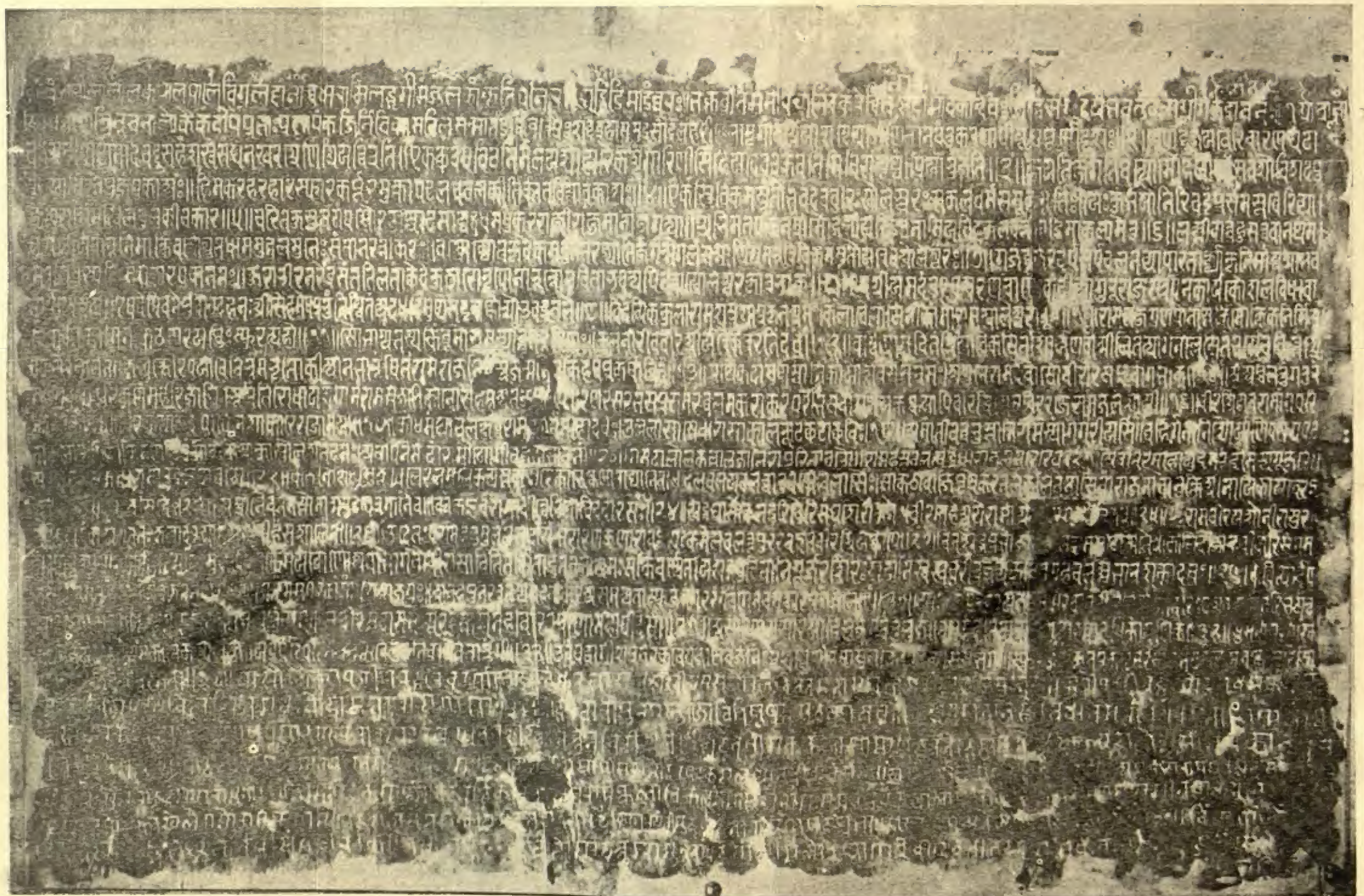


Plate IV. The Rāmanārāyaṇa Temple Inscription of Lakṣmi, Śaka 1162

#### IV

### THE RĀMANĀRĀYAṆA TEMPLE INSCRIPTION OF LAKṢMĪ, ŚAKA 1162

The inscription was discovered under peculiar circumstances by James Burgess<sup>1</sup> and was first published with a photozincograph, an introductory note and an English translation by G. Bühler.<sup>2</sup> Later, G. H. Khare made some observations on this inscription and suggested some emendations in Bühler's reading of the text.<sup>3</sup> The Marathi portion of the inscription was re-edited with a facsimile and a few observations by S.G. Tulpule.<sup>4</sup> Of the four Yādava inscriptions at Ambe edited here, this is the only one known to most of the historians of the Yādavas.<sup>5</sup> But many of the readings of Bühler are not supported by the facsimile and he has left several lacunae. The historical import of this inscription has also not been fully appreciated. In view of these facts, it is being edited here anew from the excellent impressions kindly placed at my disposal by M.G. Dikshit.

The record is cut into a rectangular slab of black basalt built in the wall on the south side of the east porch of a shrine now known as Khōlēśvara's Maṭha at Ambe. But, as shown in the sequel, it actually represents the temple of Rāmanārāyaṇa built by Lakṣmī in memory of her brother Rāmadēva, son and successor of Khōlēśvara. The slab bearing the epigraph measures 2' high by 3' 3½" broad. The inscription consists of altogether twenty-seven lines of writing besides three short lines in the lower right corner. The first twenty lines and the

---

1. *ASWI*, III, p. 49.

2. *Ibid.*, pp. 85-92, Pl. LVII.

3. *SMHD*, I, pp. 76-8.

4. Tulpule, *op. cit.*, pp. 129-32, Pl. 26.

5. The only historian who has utilised the evidence of the other Ambe inscriptions is Altekar. R. G. Bhandarkar, H. C. Ray and A. K. Majumdar have used only the present inscription.

portion of verse 34 in line 21<sup>1</sup> have been executed neatly and clearly, while the remaining portion is done negligently. The strokes in the first part are neat, beautiful and proportionate, while those in the second portion are ugly and disproportionate. This makes the task of deciphering it a bit more difficult. The *pr̥ṣṭhamātrās* are commonly employed in the first portion, but they are conspicuously absent in the second part. Whereas each line in the first portion contains on an average about 90 *akṣaras*, that in the second portion has between 55 and 60 letters only. In view of these facts it is probable that these two portions were engraved by two different persons, the second one being done by an unskilled mason.<sup>2</sup>

The characters are Nāgarī regular for the period to which the inscription belongs. The *pr̥ṣṭhamātrās* are common in the first part, though at many places top-strokes fulfil their function. E.g., *mṛgāṅka-śrīyō*, l 2, °*yaśō*°, l 3, °*yōśid*°, l 4. They are not to be found in the second part. There is one example of the medial *a* being denoted by a top-stroke, viz., °*sthāpana*° l 7. The letter *k* is exactly like its modern Nāgarī form ; but in one case (*kumbha*°, l 4) its left limb is without a loop. The letter *n* is often formed like *t*, as in *nirmala*°, l 3, *kumbhayōnī*°, l 4, etc. *Bh* can be clearly distinguished from *t* ; but it has a peculiar form with the lower half of its vertical projecting sometimes to the right and its lower end turned to left, e.g., *abhimata*°, l 5, °*gāmbhīrya*°, l 6. We have both the forms of *b* : with a notch (e.g., °*brahma*°, l 2) or a cross-bar (throughout line 1). *Ṣ* has sometimes a slanting cross-bar, as in °*yōśid*°, l 4. *Ṇṇ* is formed by adding a horizontal cross-bar across *ṇ*.

The Language is Sanskrit but for the last line and the three short lines in the lower right portion which are in Marathi. Except *Om* in the opening line, the whole of the Sanskrit portion is in verse, there being altogether forty stanzas in various metres. As regards orthography, the following observations may be made. The consonants

1. Not first 19 lines as stated by Bühler, *op. cit.*, p. 85.

2. As suggested by Bühler, *op. cit.*, p. 85. Khare's alternative suggestion that the second portion may have been engraved afterwards does not appear to be very cogent, for, in that case, we must suppose that when the inscription was first engraved, its main object, viz., the building of the Rāmanārāyaṇa temple, was not mentioned and that it came to be specified in verse 35, afterwards.

following *r* are sometimes reduplicated, as in °*māṛitaṇḍa*°, l 2, °*karṇṇāṁtō*, l 14, °*dēvarēccāsu*, l 22, and sometimes not, as in °*cakravartini*, l 3, °*varṇyō*, l 8, °*acārya*°, l 8. Sometimes, *v* is used in place of *b*, as in °*śavda*°, l 2, °*vramō*, l 9. Similarly, *ri* is used for *r*, as in °*ritvijō*, l 18. There are some other errors of *sandhi* also, e.g., *t* in place of *tt*, as in °*satva*°, l 5, °*bhūtrivikrama*°, l 6, °*tatva*°, l 24. °*Jihvāmūliya* is commonly used, vide ll 8, 11, 14, 16, 17, 18, 19, 20, 24, 25. °*Upadhmanīya* is employed only once, see l 15. As regards punctuation marks, one or two *daṇḍas* are used at the end of verse-halves, verses and sentences in prose.<sup>1</sup> The verses are numbered, the serial number being flanked by one or two *daṇḍas* on either side. When a wrong medial sign is engraved by mistake it is cancelled by a cancellation mark attached to its bottom, e.g., °*paṁkajinī*, l 2, °*matīva*, l 3, °*bhṛta*, l 10. Where a letter (or letters) is left out by mistake, it is added in two ways : (1) after inserting *kākapada* mark at the appropriate place, the missing letter or letters being given above the line as at present, see l 23 where a *kākapada* is inserted between °*prakāśakha*° and °*cittēna* and the missing letters, °*citē*, are given above it ; (2) the missing letter or letters are given along with the serial number of the relevant line on the top of the slab before the commencement of the record.<sup>2</sup> The latter method is also adopted for making corrections.<sup>3</sup> Turning to the Marathi portion, the use of the abbreviations *da* for °*daśamī* and *kam* for °*kamḍarilī* (engraved) is noteworthy.

The date of the inscription is given in Marathi in l 27 as *Karttika śuddha daśamī*, Śaka year 1162, the cyclic year being °*Śarvarī*. The cyclic year °*Śarvarī* fell in the expired Śaka year 1162. The date regularly corresponds to Saturday, the 27th October, 1240 A.D.<sup>4</sup> The inscription refers itself to the reign of Siṅghaṇa when Lakṣmī, the daughter of Khōlēśvara, was looking after the affairs of the principality

1. In many cases a single *daṇḍa* is employed after verse-halves and two *daṇḍas* at the end of the verses, as at present.

2. There are two examples of this practice, viz., (i) In l 8, v. 10, *da* was left out between °*Khōlēśvara*° and °*bhūt* ; alongwith the serial number of the appropriate line (i.e., 8), it is given at the proper place above line 1. (ii) In l 9, v. 13, the letter *na* in °*bhāyēna*, which was left out, is also similarly given.

3. In °*deljānam*, l 5, v. 6, *n* was formed like *t* ; the correct form of the letter alongwith the serial number of the line is given on the top of the slab.

4. L.D. Swamikkannu Pillai, l.c., Vol. IV, p. 62.

on behalf of the son of Rāma, the son and successor of Khōlēśvara. Its object is to record the construction of a temple of Rāmanārāyaṇa by Lakṣmi in the locality called Brahmapurī (probably a Brāhmaṇa settlement) at Ambe.

The inscription begins with benedictive stanzas invoking the elephant-headed god (Gaṇapati) and the goddess of speech (Vāgdēvi, i.e., Sarasvatī, vv. 1-2). The next verse describes in a general manner the Yādava emperor Siṃha (v.3). We are next introduced to the family of the Maudgala Brāhmaṇas and Khōlēśvara, the son of Trivikrama (vv. 4-9). Then follows an account of the personal excellences and exploits of Khōlēśvara's son Rāma who died while fighting a battle against the Gurjaras on the other bank of the Narmadā (vv. 10-32, 38-9). Next we come face to face with Khōlēśvara's daughter, Lakṣmi, who acted as regent for the unnamed son of Rāma, kept herself constantly busy with pious works like the construction of temples, parks and step-wells and built the temple of Rāmanārāyaṇa in Brahmapurī to serve as a memorial to Rāma (vv. 35-6). Three verses are devoted to the praise of the *praśasti* (33-4, 40). Verse 37 is of an imprecatory character. Lastly, the Marathi portion specifies the date, grants, the author and the scribe (l 27 and the three short lines).

The epigraph, which is styled *praśasti*, was composed by one Vāgdēvatābhṭṭa<sup>1</sup> and inscribed on the slab by one Jōiyā, son of Rāmēya, a resident of the village Nōvarā.

The grants made by Lakṣmi for the enjoyment of the god (*dēva-bhōga*) Rāmanārāyaṇa consisted of a village named Bāmdhadēgamvā, two *maḷas* (fields where fruit-trees are grown) and three oil-mills.

Turning to the historical information afforded by our record, we find that the Yādava emperor (*Yādava-cakravartin*) Siṃha<sup>2</sup> is described in very vague terms attributing to him a sole (*ēkachhatra*), long

1. Bühler's view that the *praśasti* was composed by the poet Kavirāja, whom he identified with the homonymous author of the *Rāghava-pāṇḍaviya*, cannot be accepted, for in l 27 Vāgdēvatābhṭṭa is clearly described as *praśastikarīa*. This was first hinted at by Shri Khare, *SMHD* I, p. 78. But his ascription of this view to Burgess is incorrect.

2. Bühler thought that Siṃhaṇa was also known as Siṃhamēdha. Vide *ASW*, III, p. 86. This suggestion was evidently based on a misreading in verse 9 of our inscription. But, as shown below, the correct reading is *Siṃhamēpa*, not *Siṃhamēdha* as held by Bühler.

reign and success against his proud, powerful enemies. Leaving aside the general description,<sup>1</sup> Khōlēśvara is styled as a very eagle in crushing the pride of the serpents that were the Gurjaras, a very lion to the host of the maddened elephants that were the Mālavas, and an axe in destroying the line of the Ābhīra kings (v. 8). We have already discussed these achievements of Khōlēśvara at length in connection with an earlier inscription.<sup>2</sup> He was probably succeeded by his son Rāma, also called Rāmaśeṣa<sup>3</sup> and Rāmarāja,<sup>4</sup> as a commander (*sainyādhipati*) of Singhaṇa. He naturally claims the larger portion of the record. But bereft of all hyperbole, the only piece of historical information that we get about him is that once at the command of his master he led a campaign against the Gurjaras; passing through many districts (*viṣayas*) he reached and crossed the Narmadā and fought a severe battle with the Gurjaras; initially he seems to have achieved some success, but ultimately he lost his life in the battle. Although nothing is stated about the outcome of the war, there can be no doubt whatever that it ended in a tragedy for the Yādavas.

According to Bühler, the Gujarat expedition led by Rāma probably took place towards the end of the second or in the beginning of the third decade of the thirteenth century A.D. and the Gujarat adversary of Rāma was Rāṇā Viradhavala, the son of Lavaṇaprasāda.<sup>5</sup> This view, however, is not supported by the available evidence. As pointed out by R.G. Bhandarkar,<sup>6</sup> the fact that Rāma's son was a minor and his (Rāma's) sister Lakṣmī was acting as a regent on his behalf at the time when the record was put up shows that the battle in which Rāma met with his death could not have been fought long prior

---

1. Khōlēśvara is described as the very staff of Yama, evidently to his enemies, preceptor of the art of giving protection to those seeking shelter and as an *acārya* in the art of installing (or rather reinstating) kings. *Vide* v. 9. *Virudas* of similar import are said to have been assumed by him in the Sakalēśvara temple inscription, ll 25-26.

2. *Supra*, pp.10 ff. The suggestion of Bühler that the Ābhīra chief defeated by Khōlēśvara should be identified with Narasiṃha I, the Ballala-Yādava king of Dvārakamudra (*ASW*, III, p. 86), is no longer accepted by historians.

3. Verse 14.

4. Verse 10.

5. *ASW*, III, p. 86.

6. *Collected Works*, III, pp. 154-55.

to A.D. 1240, the date of the inscription. That the battle did not take place so early as the end of the second or the beginning of the 3rd decade of the thirteenth century, as suggested by Bühler, is also indicated by the fact that as late as A.D. 1228, Rāma's father Khōlēśvara was at the height of his career, as known from his Sakalēśvara temple inscription of that year. Similarly, the Vāghēla chief Visaladēva, and not Viradhavala, was the Gujarat adversary of Rāma, for Viradhavala breathed his last and was succeeded by his son Visaladēva as a *mahamaṇḍalēśvara* under the Caulukya king Bhīma II in V.S. 1295 (=A.D. 1237).<sup>1</sup> It is pertinent to note in this connection that in the Kadi grant, dated A.D. 1261, Visaladēva describes himself as 'the submarine fire that dried up the ocean of Siṅghaṇa's army' (*Siṅghaṇa--sainya--samudra--saṁtoṣaṇa--vaḍavānala*).<sup>2</sup> In the Dabhoi inscription also he claims to have successfully fought with the Dakṣiṇēśvara.<sup>3</sup> It follows from these facts that Rāma's Gujarat expedition took place sometime between A.D. 1237, the date when Visaladēva succeeded his father Viradhavala as *mahamaṇḍalēśvara*, and 1240, the date of the inscription under consideration. Visaladēva must have fought this battle on behalf of his nominal overlord, Bhīma II.

Rāma, like his predecessors, was a Śaiva by religion;<sup>4</sup> but his sister Lakṣmī was a devotee of Viṣṇu in his man-lion form.<sup>5</sup> Unfortunately, we know nothing about Rāma's minor son, not even his name.

Of the localities named in our inscription, Brahmapurī, where the temple of Rāmanārāyaṇa was situated, seems to denote a Brāhmaṇa settlement round what is called Khōlēśvara's Maṭha which actually represents the Rāmanārāyaṇa temple built by Lakṣmī. The village Bāmdhaḍēgāmva, which was gifted to this temple, and Novarā, the residence of the scribe, cannot be identified.

---

1. H.C. Ray, *Dynastic history of Northern India*, II, p. 1032.

2. *IA*, VI, pp. 191, 212.

3. *EI*, I, pp. 20ff.

4. Verse 25.

5. Verses 35-36.

# TEXT

1. ॥ श्री । लीलालोकपोल'पालिबिलहानां'दुधाराभिलम्भु(दुभुं)मीमंजुल<sup>१</sup>  
भां'कृति-ध्वनिरभुछ<sup>२</sup>इडिडिमाडंबरः ॥ भवतप्रातमनोरथानिव करे बिभ्रत्सदा<sup>३</sup>  
मोवकाःदेवः सिद्धिसमृद्धये मयतु वः स श्रीगजेंद्राननः॥ १ [ ॥ \* ]<sup>४</sup>  
श्रीग्राह्या(ह्या)<sup>५</sup>:-
2. दि-वचः-प्रदास्त्रिभुवनलोकैर्हवीपप्रभाः प्रज्ञापंकजिनी<sup>६</sup>विकासविलसन्मासंड-  
बिबल्लिवः । शश्व(श्व)<sup>७</sup>वह्मसमुद्रसांद्रलहरोहेलामृगांकश्रियो वाग्देव्याः  
प्रणतानवंतु<sup>८</sup> कदगापीयूषपूर्ण<sup>९</sup> वृक्षः ॥२॥<sup>१०</sup> दृप्यद्बुजंयवैरिवारणघटा-
3. वक्षस्तटीपाटनोद<sup>११</sup>वद्दुस( स्त )ह<sup>१२</sup>शश्वसंघनखरश्रेणिभियं बिभ्रति ॥  
एकछ(छ)त्रमतीव<sup>१३</sup> निमंलयशोहारैकशृंगारिणी( नि )<sup>१४</sup> सिंहे यावव-

- 
- |   |                                       |
|---|---------------------------------------|
| 1. Bühler, °कपाल°.  | 2. Bühler, °दुभुंमी°.                 |
| 3. „ °नूद्य°.   | 4. „ बिभ्रत्सदा.                      |
| 5. Metre, <i>Sardulavikrīḍita</i> .   | 6. „ °ह्या°.                          |
| 7. Bühler : °ल्येकैक°.  |                                       |
| 8. The scribe had first engraved short medial i, but later cancelled it and added the correct medial sign (i. e., ī).   |                                       |
| 9. Bühler, °शश्व°.  |                                       |
| 10. „ read प्रणवाववंतु but suggested in a footnote that it was meant for प्रणतानवंतु. However, the stroke for त is quite clear.   |                                       |
| 11. Bühler, °पूर्ण°.  | 12. Metre : <i>Sardulavikrīḍita</i> . |
| 13. „ °टोत्पटनो°.   | 14. Bühler, °दुदुस्सह°.               |
| 15. „ left the three letters after श unread. In the second of these letters the scribe had by mistake engraved short medial i, but later corrected it, realising his error. |                                       |
| 16. Bühler : °शृङ्गारिणी°.  |                                       |

चक्रवर्तिनि चिरात्पृथ्वीं प्रियां भुञ्जति । ३॥<sup>1</sup> जयति जगति धन्यो  
भोद्गला[नां] स वंशो विशवपु-

4. स्वयोषिद्वत्पुञ्जप्रकाशः ॥ हिमकरहरहृरस्कारकर्पूरमुक्तापटलधवल-  
कीर्तिकांत<sup>2</sup>विशवावकाशः ॥ ४ ॥<sup>3</sup> एकस्त्रिविक्रममुतोभवदत्र वीरः  
खोलेस्व(श्व)रः<sup>4</sup> सकलधर्मसमूहमूर्तिः ॥ यः कुंभयोनिरिव द्यूतसमस्त-  
वैरिश्वा-
5. जांबूराशिमखिलं चतुर्लोचकार ॥ ५ ॥<sup>5</sup> चरितकुसुमसंपत्तोरभास्वाव-  
माद्यद्बुधमधुकरराजोराजपाना जगत्वां(स्याम्) ॥ अभिमतफलनञ्चा  
भोद्गलाह्वद्विजाना<sup>6</sup>मियमिह कुलवल्ली वृद्धिमाकल्पमेतु ॥ ६ ॥<sup>7</sup> लक्ष्मी-  
वान्बहुसत्त्व(स्व)<sup>8</sup>वानथ म-
6. हागाभीषंवानूमिमांश्चि वध्यो<sup>9</sup>व्युत<sup>10</sup>वाम मुद्गलमुनेः संतान<sup>11</sup>रस्ताकरः ।  
विशो(श्वो)<sup>12</sup>द्योतकुदेकमद्भुततरज्योतिर्जगन्मंगलं सन्मानिकवमगूत्रि(स्त्रि)-  
विक्रममुतो यत्रैव खोलेश्वरः ॥ ७ ॥<sup>13</sup> गर्जद्गूर्जरवपंतपंबलनध्यापारताक्ष्याकृति-  
मश्चिन्मालव-
7. मत्ततिधुरपति प्राग्मार<sup>14</sup>पंचाननः ॥ कूराभीरनरेद्रसंततिलताद्येदे<sup>15</sup> कुठारो  
नृपो नाभून्नो भविता भवत्यपि न वा खोलेश्वरस्त्रात्रमाक् ॥ ८ ॥<sup>16</sup> [ए]व  
कीयमबंद एष शरणत्राणंकदीक्षागुरु राजस्था<sup>17</sup>पदकायंकोशस्तविधावा-

1. Metre : *Sārdulavikrīḍita*.

2. Bühler : °स्नात° ; Khare : °कान्त°.

3. Metre, *Malini*.

4. Bühler, खोलेश्वरः .

5. „ *Vasantatilaka*.

6. *Nā*, being formed like *tā*, was likely to be mistaken for the latter ; the scribe has, therefore, given the correct form of the letter alongwith the serial number of the line (5) on the top of the slab.

7. Metre : *Maṇini*.

8. Bühler, °सत्त्व°.

9. Bühler, °व्युत°.

10. „ संभाव°.

11. „ विश्वो°.

12. Metre : *Sārdulavikrīḍita*.

13. „ °प्रवाधारशर°.

14. Bühler, कूराभीरनरेद्रसंततिलवोद्येदे.

15. Metre, *Sārdulavikrīḍita*.

16. Medial *a* above the letter.

8. चार्थ एव स्वयं(यम्) ॥ एव द्वेदिवनेषु वावदहनः श्रीसिंहमेघ<sup>1</sup>प्रभुं निश्चितं  
स्वदधावमुष्य सद्गुणकोमोमवद् भूतले ॥६॥<sup>2</sup> विद्वत्पिकुलारामशस्त्र-  
शास्त्र<sup>3</sup>कृतधर्मः । कलाविलासिनीकामो रामः खोलेश्वराद<sup>4</sup>भूत् ॥१०॥<sup>5</sup>  
रामराजगुणप्रोता सृष्टिमोक्तिकनिमिता ।
9. त्रिलोकीकामिनोकंठे हारयष्टिः स्फुरत्यहो ॥११॥<sup>6</sup> सीमागमं तस्य किं  
ब्रू(मू)<sup>7</sup>मो<sup>8</sup> रामस्याद्भुतकपिणः ॥ कुलनारीव वीरधीर्यत्रैकत्र रति दधे  
॥१२॥<sup>9</sup> वाग्देव्या मुदितं श्रिया<sup>9</sup> विकसितं शोभेण चोन्मीलितं स्यागेनोत्स-  
सितं भयेन<sup>10</sup> चकितं ध्ये-<sup>11</sup>
10. योमिरुज्जु(उज्जु)भितं(तम्)<sup>12</sup> ॥ शुभ्यश्री<sup>13</sup>रपयोधिधिभ्रमभूता<sup>14</sup> कीर्त्या नभो  
भूषितं रामे राजनि धर्म<sup>15</sup>जग्मनि न किं<sup>16</sup> हर्षप्रकर्षान्वितं(तम्) ॥१३॥<sup>17</sup>  
अनेकदा<sup>18</sup> मुदा स्वामिकार्योत्सवससंभ्रमः । शुशुभे रामदेवोसो वीरो रस  
द्वर्षागभाक् ॥१४॥<sup>19</sup> अत्युच्चलत्सुंगतुर-

1. Bühler, "सिंहमेघ".
2. Metre, *Sardulavikrīḍita*.
3. " शब्दशास्त्र".
4. da, which was left out at the proper place, is given together with the serial number of the line (i.e., 8) above line 1.
5. Metre, *Anuṣṭubh*.
6. Metre, *Anuṣṭubh*.
7. Bühler, ब्रूमो.
8. " "
9. " मुदितश्रिया.
10. " भ — —. But the stroke for *ye* is quite clear in his photo-zincograph, and *na*, which was left out by the scribe by mistake, is given above line 1. There is a *kākapada* between *ye* and *cha* to indicate that a letter (*na* in this case) is missing here.
11. Bühler did not read this letter,
12. " यामिरुज्जुभित.
13. At first the scribe engraved short medial *i*, but later, realising his mistake, he cancelled it and added the long medial *i*, as required.
14. Bühler, भूतो. Originally, the scribe had engraved a *prathamātra*, but cancelled it later and added the *a* mark.
15. Bühler, पुण्य.
16. Bühler, कि न.
17. Metre, *Sardulavikrīḍita*.
18. " अनेकदा.
19. " *Anuṣṭubh*.

11. गपूग<sup>१</sup>वत्तगत्तुरभुं(क्षु)ण्ण<sup>२</sup>महोरजोभिः । सूर्यं तिरोधाय जगाम राम-  
स्तेजोधिको नो सहतेन्यतेजः ॥१५॥<sup>३</sup> रण<sup>४</sup>रसरभसप्रसूभरवलमकराकर-  
परोतसर्वांगः । युवतः<sup>५</sup>कयापि वीरभ्रियेष विरराज रामजलशायी ॥१६॥<sup>६</sup>  
वीरभ्रियेव रामांगपरि-
12. ध्वंगोरकया तदा ॥ तिरस्कृत्यार्कदीपावि<sup>७</sup>निशाकारि रजोमयी ॥१७॥<sup>७</sup>  
क्रोधमयाचलक्षुधरामशौर्यमहोदधेः । उल्ललासासिधारासा(स्व)<sup>८</sup> कालकूट-  
छटाछविः । [ १ \* ] १८ ॥<sup>९</sup> अमांतीव<sup>१०</sup> बभूस्तानि रामस्यांगे परीयति ॥  
बहिर्गतानि शौर्याणि परागपट-
13. लछु(च्छ)लात् ॥१८॥<sup>११</sup> क्रमेण विषयांसर्वास्त्यक्<sup>१२</sup>त्वा खोलेशनंवनः । अवाप  
नर्मदा रामो योगीव ब्रह्मभावतां(ताम्) ॥२०॥<sup>१३</sup> नर्मदा लोलकलोलजालैरा-  
पूरिता<sup>१४</sup> बभौ । रामहस्तचलस्त्रङ्ग<sup>१५</sup>धाराजलमरैरिव । [ १ \* ] २१ ॥<sup>१६</sup>  
अत्रांतरे महो(हा)युद्धमभूद्रामस्य गूढंरं(रैः) [ १ \* ]
14. यं(य)त्र संगरसंक्रुद्धो<sup>१७</sup> रामो रुद्र इवावजो ॥२२॥<sup>१८</sup> कंठे निक्षिप्तमुक्ता-  
वलिरलमलिकम्यस्तकस्तूरिकाभिः<sup>१९</sup>कण्ठांतोद्योतितालीबलबलमवलचचारवेणी-  
विलासैः । सोत्कंठो वाजिपुट्ठे<sup>२०</sup> करतलकलितेनासिना राजमानो  
मुक्तिधीनायिकाया वर इ-

- |   |                              |
|---|------------------------------|
| 1. Bühler, °गमाणां.                             | 2. Bühler, °क्षुण्ण°.        |
| 3. Metre, <i>Indrayajrā</i> .                   | 4. „ रय°.                    |
| 5. „ <i>Giti</i> .                              | 6. „ °दीपाति°.               |
| 7. „ <i>Anuṣṭubh</i> .                          | 8. „ °धारास्य.               |
| 9. „ „  | 10. „ अयातीव.                |
| 11. „ „   | 12. „ कर्षणविषमान्सर्वा°.    |
| 13. „ „   |                              |
| 14. Bühler, °जालेंगपूरिता ; Khare, जलैरापूरिता. |                              |
| 15. „ °वलस्त्रङ्ग°.                             | 16. Metre, <i>Anuṣṭubh</i> . |
| 17. „ — संगर-क-.                                | 18. „ „                      |
| 19. „ साकंठा-विल-.                              |                              |

15. व<sup>1</sup> वदुशे रामदेवः प्रसिद्धः । [ १ \* ] २३ ॥<sup>2</sup> भास्वानिव तमस्तोमान्गरुड<sup>3</sup> ×  
पन्नगानिव [ १ \* ] विवेक इव रागा<sup>4</sup>दीर्घैरिणो विदवार सः ॥२४॥<sup>5</sup>  
सङ्गघातोद्य (छ) लद्भूरिवैरिसंघशिरोद्वजः ।<sup>6</sup> वीरमाहेश्वरो रामो  
स्थोमलिगम[पुपु]जत् ॥२५॥<sup>7</sup> रामवीरयशोनीरा सुर-
16. स्त्री<sup>8</sup>मुखपंकजा ॥ ततः क्षणाद्भूद् व्योम तरसो हंसशालिनी ॥२६॥<sup>9</sup> उदितः  
परमिह तुमुले लसदस्वैरारणववणारावः<sup>10</sup> ॥ पदकमल<sup>11</sup>दलन्तुपुररव इव  
वीरधिय<sup>12</sup> कोपे ॥२७॥<sup>13</sup> चंचल्लङ्गप्रभाजालमिलद्रामस्त<sup>14</sup>विस्मितः ॥  
कालिन्धीजाल्लवीवारिसंगम-
17. ×कोप्यदृश्यत । [ १ \* ] २८ ॥<sup>15</sup> किं मोक्ष<sup>16</sup> × किम् कर्ण एव किमयं  
द्रोणोपवा भगवो वीरोसाविति तर्किताद्भुतबलो रामः स किं वण्यंते ।<sup>17</sup>  
यत्सङ्गनुदितानि गूजंरशिरःखंडानि खे खेचरी वक्त्रव्यवतविधुपहे  
[ परि \* ] चलस्त्वभानुशंका वधुः ॥२९॥ [ १ \* ]<sup>18</sup> केचित्पावण-
18. चंद्रमंडलगतं लक्ष्मैतवाचक्षते तन्मन्ये कवय<sup>19</sup> × कुंगमपरे छायां धराया  
जगुः ॥ जानेहं पुनरत्र तस्य सहतो<sup>20</sup> वीरस्य रामस्य तां स्फूर्जत्संगररंग-

1. Bühler takes it as forming part of the last line, but the letter is clearly visible at the beginning of line 15.

2. Metre, *Sragdhara*.

3. Bühler, रासा°.

4. „ *Anuṣṭubh*.

5. Bühler, सङ्गघातोद्य - - वैरिसंघशिरोद्वजः.

6. Metre, *Anuṣṭubh*.

7. Bühler, °श्री°.

8. „ „

9. Bühler, °लसदस्वैरारणववणारावः. In a footnote he suggests to read it as लसदस्वैर्वीरो रणववणारावः .]

10. Bühler, पदकमल°.

11. Metre, *Aryā*.

12. „ द्रोमंय°.

13. „ *Anuṣṭubh*.

14. „ वण्यंते.

15. „ *Śāradālavikṛtita*.

16. „ —म—.

बंमितचमस्कारप्रशस्तेर्लिपि (पिम) ॥३०॥<sup>1</sup> यागः संगर एव यज्ञवसुधा  
रेवातटी रि(श्च)स्विजो योद्धारः पशुवद्धतानरिभटान्<sup>2</sup> -

19. स्वा बहुनुद्धतान्<sup>3</sup> ॥ कैवल्यं फलमद्भुतं (तं) कृतुविशमेक(कः) स  
वीरस्तदा रामः सू(शूर)र<sup>4</sup> हुताशने हविरिव<sup>5</sup> प्राणानहो(हो)षो<sup>6</sup> दसो ॥३१॥<sup>7</sup>  
असारेण ससारं यो द्विभुजेन चतुर्भुजं(जम्) ॥ वपुर्गृहीतवान् रामः  
कस्तस्मादधिको वर्णिक् ॥३२॥<sup>8</sup> सुमनोमरपरिक-
20. रिता जयति धीरामकीर्तिकल्पता ॥ यदुपरि परिमलसुब्बा विसृति  
बाग्देवताभृंगी ॥३३॥<sup>9</sup> उबं वद्वागीशप्रवरकविराजार्णव<sup>10</sup> जनिः प्रशस्ति-  
धीरेया सुललितपद्म्यासमुभगा ॥ स्फुरद्भावाकृतप्रकटितरसा राममुर-  
जिम्भनः<sup>11</sup> कासारेस्मि-
21. न(न्)तिमहति हंसीव रमतां(ताम्) ॥३४॥<sup>12</sup> यासो लोलेशपुत्री नर-  
हरिचरणाभोज<sup>13</sup> लब्धप्रसादा लक्ष्मी धीरामसूनोरतिविततमहाराज्यभारे  
नियुक्ता । प्रासादारामवापीप्रभृतिबहुतपो(रो)वप्र<sup>14</sup> धर्मकनिष्ठा
22. प्रासावं मष्टपुर्वा(या)<sup>15</sup> विललितमकरोद्गमननारायणे सा । [।\*]३५॥<sup>16</sup>  
देवाचर्चासु<sup>17</sup> तपसु राज्यविधिषु<sup>18</sup> प्रासावकायैवहो लक्ष्म्या<sup>19</sup> स्तम्भ-  
नसोवधानमचलं<sup>20</sup> पत्ते मनाश्विस्मय(यम्) । य-

1. Metre, *Sardalavikrīḍita*.

2. Bühler, योगः स पर एव यज्ञ-वुधारे - - - रिस्विजो यो द्वारः पशुव - - -  
रि - - - , Khare, यागः संगर एव यज्ञवसुधा रेवाय तीरे द्विजो योद्धारः  
पशुवद्धतानरिभटान्<sup>2</sup>.

3. Bühler, - - - - यन् , Khare, °स्वा बहु - - टान् .

4. .. शूर°.

5. Bühler, हविरिव°.

6. .. °नहीषी°.

7. Metre, *Sardalavikrīḍita*. For a similar idea see *Devīsāṅgha*, I.25.

8. .. *Anuṣṭubh*.

9. Metre, *Ārya*.

10. Bühler, °जार्णव°.

11. .. *Sikharinī*.

12. .. नवहरिवर - - - .

13. .. °तपोदय°.

14. .. °पुर्वा°.

15. .. *Sragdhara*.

16. .. देवाचर्चासु.

17. Bühler, राज्यविधिषु.

18. .. लक्ष्मी°.

19. .. °स्तम्भनसोवधा - - - .

23. इा स्त्री(?) नरकेसरिप्रभुपद<sup>1</sup>प्राप्तप्रसादस्फुरत्तारस्कारपर<sup>2</sup>प्रकाशस्त्रचिते<sup>3</sup>  
चित्तेन<sup>4</sup> चित्रोयते ॥३६॥ [ १ \* ]<sup>5</sup> देवभोगकृते वत्तं घावावि हरतो हठात् ॥  
अपि कल्पशतैः पुंसो नरकान्नास्ति
24. निष्कृतिः ॥३७॥<sup>6</sup> प्रौढस्यागे स रामो नयविनयविदामगण्यस्त राम(मः)<sup>7</sup>  
शौर्यस्वामी स रामो हरपवकमलप्यानधीरः स रामः ॥ लङ्काधीश<sup>8</sup>स्स  
राम× कविजनवचसां<sup>9</sup> स्तुत्य एकः स रामस्तत्त्व(स्व)ज्ञानी<sup>10</sup> स रामो नि-<sup>11</sup>
25. जकुलसरसोराजहंसः स रामः ॥३८॥<sup>12</sup> रामः षट्कङ्गोष्ठ्यां<sup>13</sup> विहरति  
कवितास्थेषु<sup>14</sup> राम× कलावित्केल्या(स्या)मास्ते<sup>15</sup> स रामः समरभर-  
कथालापलीलासु रामः ॥ रामः संगीतचारुध्वनिषु<sup>16</sup> नटन-
26. <sup>17</sup>टीबालगोपालखेले रामो रामस्त रामस्त्रिजगति सुमहान् कोयमईतवावः  
॥३९॥<sup>18</sup> स्कारयंती मुहू रामनारायणपदप्रभाः । जाह्नवीव पुनात्वेवा  
प्रशस्तिर्भुवनत्रयं(यम्) ॥४०॥<sup>19</sup>

- 
1. Bühler, नरके स पिप्रतु पदं. 2. Bühler, °स्फुरत्ता — — — पुर°.
3. The last two letters were left out by mistake and after inserting the *śaṅkapaḍa* mark indicating the place of the missing letters were added above the line.
4. Bühler, चित्तेन. 5. Metre, *śardūlavikrīḍita*.
6. Metre, *Anuṣṭubh*. 7. Bühler, रामो.
8. Bühler, लङ्काधीश°.
9. „ कविस्तवचसां.
10. „ तत्त्वज्ञानी.
11. According to Bühler, line 24 ends with रामो and the next line begins with [नि], but the stroke for नि is quite clear in the facsimile at the end of line 24.
12. Metre, *Sragdhara*. 13. Bühler, षट्कङ्गोष्ठ्यां.
14. Bühler : कवितास्थेषु.
15. „ केल्या — — .
16. „ संगीतरा-ध्वनिषु — — .
17. Last three letters of the last and the first letter of this line were left undeciphered by Bühler.
18. Metre, *Sragdhara*. 19. Metre, *Anuṣṭubh*.

27. स्वस्ति<sup>१</sup> श्री<sup>२</sup> सकु<sup>३</sup> ११६२ सावंरी संवत्सरे<sup>४</sup> । कार्तिक सुद्ध<sup>५</sup> व १०  
 देवमोगा<sup>६</sup> दत्तु ग्रामु<sup>७</sup> १ बांधेगावा<sup>८</sup> । मले: २ घाणे ३ वाग्देवताभट्ट<sup>९</sup>  
 प्रसस्तिकर्ता ॥<sup>१०</sup>

× × × ×

(Three short lines at bottom right)

<sup>११</sup>विताणी नोवरा जोइया रेमेयपू(?)तु प्रसस्ति<sup>१२</sup> कं

1. Bühler has left it undeciphered.
2. „ and Khare, श्री.
3. Khare, सकू.
4. Bühler, संवत्सरे.
5. „ सुद्ध<sup>५</sup>.
6. „ देवमोगा.
7. „ - दत्तु - - .
8. „ बांधेन गा ; Khare, बांधे गावा.
9. „ वाग्देवता - - ; Khare, वाग्देवताभट्ट.
10. „ प्रसस्ति - - ; Khare, प्रसस्तिकर्ता ; Tulpule : प्रसस्तिकर्ता.
11. Of this portion Bühler could read only two letters, viz., जा या. Khare read it as follows : + + + जाइया च मया स + + तु प्रसस्ति. Tulpule was the first to read this portion completely.
12. Tulpule, प्रसस्ति.

## INDEX

*Note :—*The figures refer to pages and 'n.' after a figure to footnotes.

The figures in bold type refer to the text of the inscriptions.

- Abhira, kings, 53, 56  
 Acalapura, locality, 25, 26, 31, 41n., 46  
 Āḍasa, locality, 10, 28, 35  
 Adhivāṇia, 8, 36  
 Adiri, 31  
 aḍu, coin, 10, 35  
 Agastya, sage, 15, 30, 45  
 Altekar, A S., 1n., 11n., 14, 17, 21, 24n., 28n., 49n.  
 Amaragāṅgāya, Yādava chief, 20n.  
 Ambā, locality, 17, 41  
 Ambā, locality, 27, 35  
 Ambakṣetra, locality, 27n.  
 Ambarēśvara, temple, 40, 43  
 Āmbā, locality, 27  
 Āmbēdēsu, district, 27, 34  
 Āmrādēsa, district, 9, 25, 27, 32, 34  
 Āmrapura, locality, 8, 25, 27, 28, 34, 38, 43  
 Anāṅgabhimā III, Eastern Gaṅga king, 22  
 Annavēma, 22, 23  
 Arjunavarman, Paramāra king, 10, 11, 22, 29, 42  
 Arjunadēva, Vaghela king, 11  
 Arundhati, 31, 45  
 asu, coin, 10, 35  
 Ausadēsa, region, 27, 34  
 Ballāla II, Hōysala king, 13  
 Ballāla, Raṭṭa chief, 23  
 Bāpakhēṭi, locality, 19, 20, 32  
 baumlika, 9, 34  
 Bhāidēva, 14, 15, 30, 44  
 Bhambhādri, locality, 17, 47. *Vide* Bhambhāgiri below  
 Bhambhāgiri, locality, 17, 28, 32, 33.  
     *Vide* Bhambhādri above  
 Bhandarkar, R.G., 1n., 10n., 11, 13n., 17n., 49n., 53  
 Bhāṅgava, 59  
 Bhartṛvaḍḍha, Cāhamāna chief, 12n.  
 Bhillama V, Yādava king, 13  
 Bhīma II, Caulukya king, 13, 16, 54  
 Bhīṣma, epic hero, 59  
 Bhōja, king, 18.  
 Bhōjadēva, Paramāra chief, 18, 32, 46  
 Bhygukaccha, locality, 12 n., 16, 47  
 Bicaṇa, 23  
 Bilvapāli, locality, 28, 34  
 Brahmapuri, locality, 52, 54, 60  
 Bühler, G., 1, 49, 50n., 52n., 53, 51, 55-62 n.  
 Burgess, J., 1, 37, 49, 52n.  
 Cābāṇḍa (also Cāṁhāḍa), locality, 18, 32, 46  
 Cakrakōṭa, locality, 40, 46  
 Campū-Rāmāyaṇa, text, 18  
 Candrā, 14, 31, 45  
 Candradēva, Kadamba chief, 13  
 Cāṭusa, locality, 28, 35

- Cautha*, 9, 10, 34  
*Cōḡa*, 10, 29, 42. *Vide Cola* below.  
*Cola*, 23, 32. *Vide Cōḡa* above  
*Devapāla*, Paramāra king, 12, 13, 16, 18, 22, 33  
*Dhanēśvara*, 39, 48  
*Dhārā*, locality, 10, 11, 29, 33, 42  
*Dhāraura-dēśa*, district, 41, 48. *See Dhāraura-viṣaya* below.  
*Dhāraura-viṣaya*, district, 41. *See Dhāraura-dēśa* above.  
*Dikshit*, K N., 26n.  
*Dikshit*, M. G., 1, 2, 5, 7n., 10n., 27, 28n., 37, 49  
*Drōpa*, 59  
*Durvāsas*, sage, 44  
*Dvārakā*, locality, 21n.  
*Dvārāsamudra*, locality, 53n.  
*Fleet*, J.F., 10, 13n.  
*Gajendrānana (=Gaṇapati)*, 55  
*Gaṇapatidēva*, Kakatīya king, 11, 12  
*Ganguly*, D.C., 24n.  
*Gauḡa*, 10, 14, 29, 42  
*Gōvinda*, 14, 15, 30, 44  
*Gōvinda III*, Rāṣṭrakūṭa king, 41  
*Govindaprabhu-caritra*, text, 26  
*Gurjara*, 10, 15, 23, 29, 31, 32, 33, 42, 45, 47, 52, 53, 56, 58, 59  
*Hamvīramadāmadana*, text, 12n., 13n., 16, 17  
*Hara*, god, 61  
*Hastināpura*, locality, 25, 31, 46  
*Hēmaḡḡi*, king of Bāṇakheṭi, 19, 33  
*Hēmaḡḡidēva*, Nikumbha chief, 19  
*Hēmaḡḡridēva*, king, 18, 19  
*Hēmaḡḡri*, author, 10n., 11, 17, 18, 19  
*Hira Lal*, 18n.  
*Hōsala (Hōysala)*, 10, 23, 29, 32, 42  
*Iśa*, god 41, 48  
*Jāhnavī*, river, 59, 61  
*Jaitugi*, Yādava king, 24n.  
*Jalbhāṇa*, author, 11n.  
*Janārdana*, 11n.  
*Javalagāva*, locality, 10, 27, 35  
*Jayakēśin III*, Kadamba king, 13  
*Joiyā*, 52, 62  
*Kalindi*, river, 59  
*Kaliṅga*, country, 21, 22, 32, 40, 46  
*Kamalāsana*, god, 48  
*kāmata*, 10, 35  
*Kanbara*, Yādava king, 10n. *Vide Kṛṣṇa* below.  
*Karṇa*, Yādava, 20n.  
*Karṇa*, epic hero, 59  
*Kūrtavīrya IV*, Rāṭṭa chief, 23  
*Karuvēma*, Rāṭṭa chief, 22, 29, 33  
*Kaśyapa*, sage, 14, 30, 44  
*Kavirāja*, poet, 52n.  
*Kēdārēśvara*, temple, 40, 43  
*Kējadēśa*, district, 27, 34  
*Kēśavasēna*, Sēna king, 24  
*Kēśi*, king, 10, 13, 29, 42  
*Khare*, G. H., 1, 3, 4, 5, 17, 18, 19, 22, 26, 28-36n., 37, 40n., 42-48n., 49, 50n., 52n., 58n., 60n., 62n.  
*Kholanḡyaka*, 28  
*Kholēśa*, 14, 31, 58, 60. *Vide Kholēśvara* and *Kholādēva* below.  
*Kholēśvara*, 3, 7, 8, 10, 14-28, 29, 30, 32-34, 36, 38-41, 42, 43, 45, 47, 48, 49, 51-54, 56, 57. *Vide Kholēśa* above and *Kholādēva* below.  
*Kholādēva*, 14, 30, 45. *See Kholēśa* and *Kholēśvara* above.

- Khôléśvara's Maṭha, 49, 54  
 Khollapūra, *agrahara*, 25, 26, 31, 46  
*Kīrti-kaumudī*, text, 12n., 16  
 Kokkalla, king, 24n.  
 Kolte, V.B., 26n.  
 Kōśala, country, 23, 24, 32  
 Kṛṣṇa I, Rāṣṭrakūṭa king, 26n.  
 Kṛṣṇa, Yādava king, 13, 24  
 Kulottuṅga, III, Coḷa king, 14  
 Kumbhayōnī, sage, 56. See *Agastya* above.  
 Laghu-Bāuci, locality, 9, 27, 34  
 Lakṣmī, 49 51-53, 60  
 Lakṣmidēva, Abhīra chief, 17, 18, 33  
 Lakṣmidēva II, Rāṭṭa chief, 23  
 Lakṣmidhara, Abhīra chief, 17  
 Lambōdara, god, 43  
 Laṅkā, country, 21, 33  
 Laṭṭalūra, locality, 21n.  
 Lavanaprasthā, 12, 16, 22, 53  
*Lekhā-paddhati*, text, 13  
*Līlacaritra*, text, 27, 28  
 Madhava, poet, 39, 48  
 Madhuripu, god, 48  
 Mahādēva, Kakatiya king, 12  
 Mahādēva, Yādava king, 12, 24  
 Mahāhammīra, 23, 32  
 Mahārāṣṭra-bhūṣaṇ, 6, 7, 34  
 Majumdar, A.K., 1n., 16, 49n.  
*nalā*, 9, 10, 34  
 Mālava, country, 1, 23, 32, 56  
 Mālugi, 20  
 Mallugi, Yādava chief, 19, 20  
 Mandara, mountain, 46  
 Māṇikyēśvara, temple, 40, 43  
 Maudgala Brāhmaṇas, 56  
 Yād. Ina. 9  
 Mēdipau, 8, 36  
 Mēkalakanyakā, river, 31, 45. *Vide* Narmadā below.  
 Mēru, mountain, 41  
 Mirashi, V.V., 17, 19, 20  
 Moraes, G.M., 13n.  
 Mudgala, sage, 14, 25, 30, 44, 56  
 Murajit, god, 60  
 Nāaikya, 8, 36  
 Nāgapa, ruling chief, 21, 33, 46  
*nāmavali*, 8n., 26, 32  
 Narahari, god, 60. *Vide* Narakēśarin below.  
 Narakēśarin, god, 61. *Vide* Narahari above.  
 Narasimha I, Eastern Cēlukya king, 22  
 Narasimha I, Hoysala chief, 53n.  
 Narmadā, river, 52, 53, 58. *Vide* Mēkalakanyakā above.  
 Nasir-ud-Din, 24n.  
 Nath, B.B., 24n.  
 Nene, H.N., 27n.  
 Nēpāla, country, 23, 24, 32  
 Nimbādēva, 14, 15, 31, 45  
 Nōvara, locality, 52, 54, 62  
 Parnakhēṭa, locality, 19, 20  
 Payōṣpī, river, 25, 26, 31, 46  
 Pillai, L.D. Swamikannu, 7n., 51n.  
 Pohanekar, N.S., 23n.  
*Pratāpa-carita*, text, 12n.  
 Pratāpamalla, Kalacuri king, 24  
*puṇḍra*, a variety of cane, 9  
 Rāhaṭavamḍi, locality, 9, 28, 34  
*Rāja-prasasti*, text, 10n., 12n.  
 Rājārāja III, Coḷa king, 14

- Rājārāja III, Eastern Gāṇḍa king, 22  
*rājavalī*, 8n., 26, 33  
 Rājendra III, Coḷa king, 14  
 Rājula, Yādava, 19, 20  
 Rāma, epic hero, 21, 33  
 Rāma, s., 36  
 Rāma, Kholēśvara's son, 13, 49, 52, 53, 54, 57-61. *Vide* also Rāmadēva and Rāmarāja below.  
 Rāmacandra, Yādava king, 19n., 17, 18, 19n., 24  
 Rāmadēva, 53, 57  
 Rāmanārāyaṇa temple, 49, 52, 54, 60, 61  
 Rāmanārāyaṇa Temple Inscription, 49  
 Rāmapāla, king of Vārāṇasi, 20, 21, 33, 46  
 Rāmarāja, 53, 57  
 Rambhāgiri, locality, 17  
 Rāmāya, 52, 62  
 Ray, H.C., 1n., 13n., 14n., 49n., 54n.  
 Rāvī, river, 60  
 Rudra, god, 58  
 Rudra, Kākatiya king, 12  
  
 Sagara, king, 35  
 Sahajapāla, king, 16  
 Sakalēśvara, temple 7, 8, 25, 34, 38, 40, 41, 43, 48  
 Sakalēśvara Temple Inscription, 5  
 Śakra, god, 41, 48  
 Śalivāha, locality, 10, 28, 35  
 Saṅgrāmasimha, Cāhamāna chief, 12  
 Śaṅkha, Cāhamāna chief, 12, 16, 22  
 Sarēsa (Sarvēśa), 8, 36  
 Sarma, K.V., 31n.  
 Śarāgadharin, god, 25, 26, 31, 41, 46  
 Sarvadharin, year, 7, 36  
  
*sarvanamasya*, 9  
 Śarvati, year, 51, 62  
 Sāvitrī, 31, 45  
 Sāya, locality, 10, 27, 35  
 Sēmaś Prabhu, 39, 48  
*Siddhēśvara-carita*, text, 12n.  
 Sihaji (Simha), Cāhamāna chief, 12, 16, 17, 33  
 Simha, Yādava king, 52, 55, 57. *Vide* Simhapa and Simghapa below.  
 Simhapa, Yādava king, 4  
 Sindhurāja, Cāhamāna chief, 12, 16  
 Siṅghapa, Yādava king, 4, 7, 8, 10-14, 21-24, 29, 38-40, 42, 52n., 54  
*śrīkarāṇa-paṇḍita*, office, 8, 36  
 Subhājavarmān, Paramāra king, 10, 11, 29, 42  
*Sūktimuktāvalī*, text, 11n.  
*turka*, cess, 10, 35  
 Svāmīdēva, 14, 15, 30, 44  
  
*Taittirīya-śākhā*, 39, 48  
 Talaiṇi, locality, 38, 41, 48  
 Tala(u)ṅga, 10, 11, 23, 32, 42  
 Tōragala (also Tōragalla), fort, 21, 33, 47  
 Trilōcana, 39, 48  
 Trivikrama 14, 15, 25, 28, 30, 44, 52, 56  
 Tulpule, S.G., 5, 7-10n., 28n., 33-36n., 49, 62n.  
 Turukka (also Turuṣka), Muslims, 10, 29, 42  
  
 Udagiri, locality, 27, 34  
 Udayāditya, 41  
 Udumbaramanti, locality, 26n.

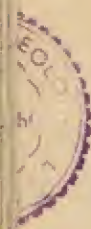
- Umbarapañktika, locality, 15, 25, 26, 30, 44  
 Umbarāvati, locality, 26  
 Vāgdevatā, goddess, 60  
 Vāgdēvatābhaṭṭa, poet, 52, 62  
 Vāgdēvī, goddess, 52, 55, 57  
 Vaṅga, country, 23, 24, 32  
 Vāṅjari, river, 25, 27, 32  
 Varadātā, region, 25, 26, 31, 32, 46  
 Vāṛāṇasī, *agrahāra*, 25, 26, 31  
 Vāṛāṇasī, locality, 20, 21, 46  
*Vasanta-pīṭha*, text, 12n., 16  
 Vāsava, god, 31  
 Vāsudēva, 14, 15, 25, 30, 31, 44, 45  
 Vāvannadēśa, country, 21, 33  
 Vighnarāja, god, 38, 42  
 Viṇāyaka, god, 41, 48  
 Viradhavala. Vāghēla chief, 12, 16, 53  
 Viramāhēśvara, 59  
 Visaladēva, Vāghēla chief, 11, 13, 54  
 Viṣṇu, god, 41, 48, 54  
 Viṣṇuvṛddha, *gotra*, 39, 48  
 Viśvāmītra, sage, 15, 30, 45  
 Viśvarūpasēna, Sēna king, 24  
*Pratakhanda*, text, 10n.  
 Yajurveda, text, 39  
 Yōgēśvari, goddess, 38, 39, 41, 48  
*Yōgēśvari-māhātmya*, text, 27n.  
 Yōgēśvari Temple Inscription, 37



## E R R A T A

<i>Pages</i>	<i>Line</i>	<i>Read</i>	<i>For</i>
3	6	and as the	and the
3	18	portion	protion
10	20	repulsed	repalsed
11	13	Hēmādri	Hēmardi
13n.3	4	the	that
14	14	Khōlēśa	Khlēśa
16	2	had	had had
20	20	between	betbeen
30	19	[स्माद्वा]सु	[स्माद्]सु
31	5	*रंघती	*रवती
39	10	Sēmañ	Sēma
39n.6	1	larjjaratvañ	jarijaratvañ
40	25	sprinkled	sprinked
42	1	सप्यः	सप्यः
42	13	र्विश्चालंकृति	र्विश्चालकृति
48	10	सट्टेद्यो	सट्टेद्यो





21-10-2

del-  
N 519/76

Inscriptions - Ambe Jogai

Ambe Jogai - Inscriptions

R.L.  
2.7.73

Archaeological Library,

53/30

Call No. 417. 31/ Mit

Author—Shastri Ajay Mitra

Title—Yadava Inscriptions  
from Ambe Jozai

*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY  
GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.

Please help us to keep the book  
clean and moving.

---